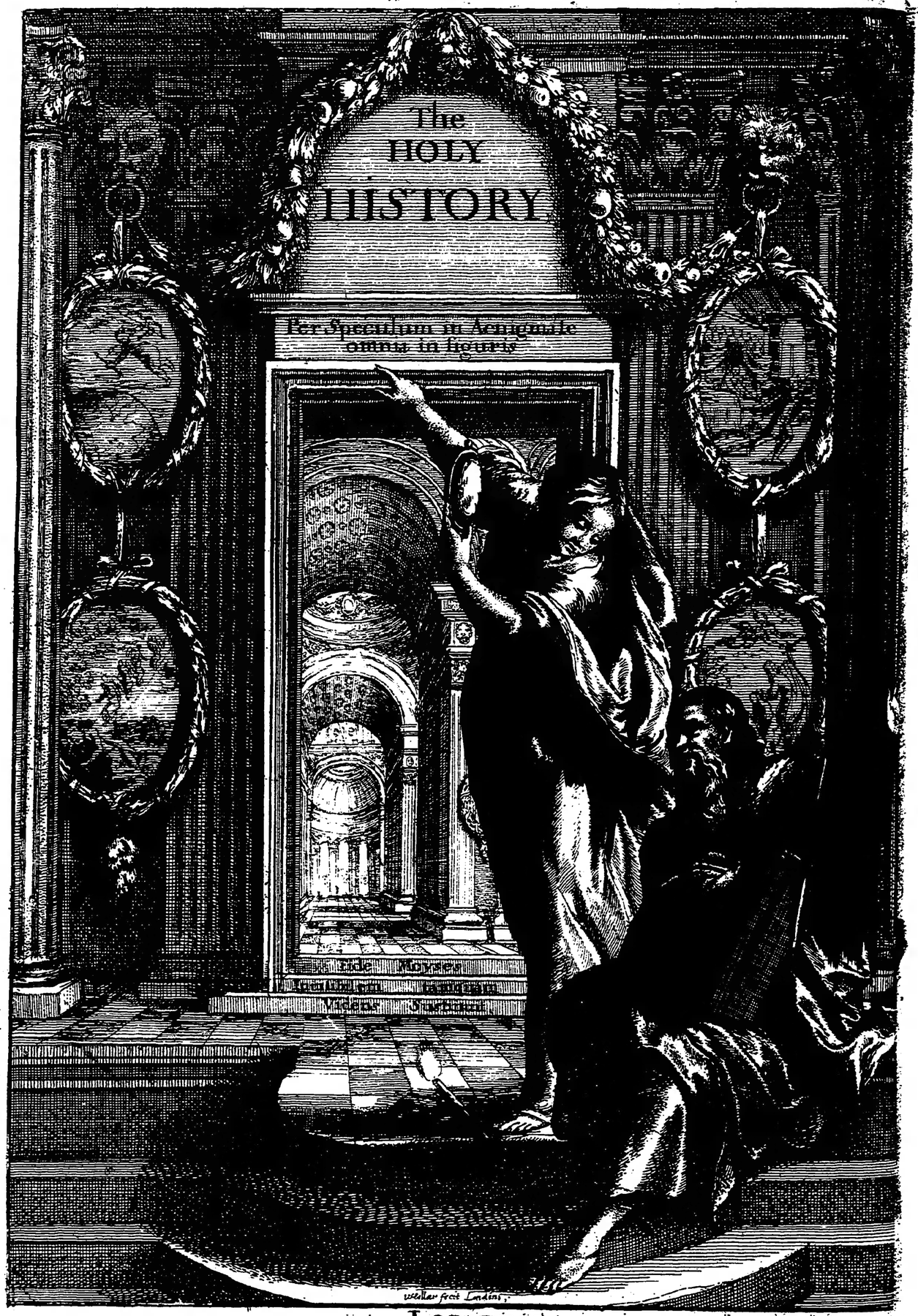

LONDON,

Printed for John Crook & John Baker, at the Ship in St. Paul's Ch

THE

HOLY HISTORY

CONTAINING

Excellent Observations

on all the remarkable Passages, and

HISTORIES of the old

TESTAMENT.

With a vindication of the Verity thereof from the aspersions of Atheists and Anti-scripturians.

Written Originally in French by NICOLAS CAUSIN *and* TALON, *And elegantly rendred into English out of the seventh and last Edition by a Person of Honour.*

LONDON,

Printed for Jo. CROOK and Jo. BAKER, and are to be Sold at the Sign of the Ship in St. *Paul's* Church-yard, 1653.

BIBLIOTHECA
COLL: SS: TRIN:
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THE AUTHOR'S

DEDICATION

TO THE

KING OF *FRANCE.*

SIR,

I Should fear to profane the Holy History, if I did not place it in the Sacred hands of your Majesty. It is the Book of God, which deserves the Eye of a King; It is the Testament of a Father, which cannot be denyed the Eldest Son of his House; And it is the Table of all Divine and Human Lawes, which ought to appear under the Canopy of a most Just, and most Christian Monarch. I know that heretofore this

Magnifick pledge was never ſeen, but on the Altar, and within the Tabernacle: but now I believe I ſhall not far remove it thence by demanding a place for it in your Majeſties Cabinet, which without Flattery may be tearmed the Sanctuary of the Louure and Court. For my part, I would not have been ſo bold, as to touch theſe pretious Reliques of the increated Wiſdome, and theſe illuſtrious Pourtraicts of ſo many Princes, to make an offering of them to your Majeſty; If I did not perſwade my ſelf, that you would rather fix on the Original, than the Copy; And would have leſs regard to the hand which preſents them, than to the paſsion which renders me

Your Majeſties

Moſt humble, moſt faithfull, and moſt obedient Subject and Servant,

NICHOLAS TALON.

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THE

THE HOLY HISTORIE. FIRST TOME. GOD THE CREATOR;

FIRST BOOK.

Chap. I.

Gods First Sally out of himself in the Birth of the Universe.

THough God was what he is, and in the perfect fruition of his *Grandeurs*, before his omnipotent hand had drawn the Creatures out of their Nothing; yet his Nature required Hommages, his Majesty Servitudes, his Glory Admirations, his Goodness Acknowledgments, and his Beauty hearts and affections. It was needfull, though he were independent of all Beings, Immense in his extent, Eternall in his duration, and Infinite in all his perfections, that he should cause himself to be seen and felt by Emanations out of himself. It was not sufficient, (me thinks) that God should contemplate himself in the

The motives which invited God to create the world.

Myrror of his Essence, and that without issuing out of himself he should beget his *Word* in the splendors which flow from his Claritie. It was not enough to love himself, and in loving himself to produce without change, loss, or alteration the sacred fire of his Love. All these immanent and infinite productions could not exhaust the Treasures of so fruitfull a Nature: For in giving it self, it suffers no detriment, since amidst these sallies and Emanations the Father and the Son in such sort communicate their Nature and perfections, the Father, to the Son, and both to the Holy Ghost, that all three by a Common power can act *ad extra* or exteriorly, and they needed to employ but one single word to create not only a World, but even Worlds without end.

The sighs of Nature.

I represent unto my self that Nature sigh'd even without tongue or voice, before she had a being: Me thinks I hear her silence, and that she saith to God before her Creation;

Speak then, O speak (Great God) stretch forth thy arm and cast thy looks out of thy self; issue forth of the Luminous Darkness, which formes thee a day without Night, and a Night more resplendent then the day. Give some little passage to those Ejaculations and flames which from all eternity are inclosed within thy bosome, and which frame therein a Circle of Light and Love. Thou needst but open thy mouth and immediatly all Creatures will be obedient to thy commands: The least of thy Irradiations will dissipate the shadows, and open that abyss, in which they are buried. It is true that nothing ought to disturbe the peace and repose of thy solitude; It is true thou hast and possessest in thy self all that can ever be. But thou canst bring it to light, and art able without noyse and disorder to break that eternall silence which hitherto hath made thee heard but

but of thy self. In fine thou art a God of Love, and this love would be Captive, if it had not Sallies, and Ejaculations. It was not satisfied to remain in thee by eminence, and as it were in the source of beauty and goodness; but having made its folds within its self by numberless revolutions, it must descend upon externall objects, to attain that effect and property, which is naturall to Love (*viz.*) that amorous extasy, that prodigious effusion, and that pompous and magnificent shew, which, to speak properly, is the Torch of Love, or rather the Chariot of its trymph.

Dyonys c. 11. divin. Nom. ἐκφανσιν appellat manifestationem Dei per se ipsum.

The first allarum of Nature.

Well then, Creatures, come forth of the Mass in which you lye confused, Heaven, Earth, Sea, Stars, Trees, Fishes, Furnaces of fire, and flames, vast extents of Air, Clouds, Abysses Precipices, listen to the voice and Command of God, of the *Word*, and of their Love. O God! O Power! O Love! what word? what speech? and what voice? we must proceed in order and pursue the same which God himself hath followed.

The word was in God the Father and this word was God, from that beginning which could never begin, the Common Spirit of God animated the Father and the Son: But in fine, this glorious and happy moment, which saw the birth of times and seasons being arrived, The eternall God seeing no Object out of himself, which could deserve his love; and besides this Love being incited by a holy desire of communicating it self, it was requisite to frame a Copy of the Intellectuall Originall, which was in his *Idea*, and in his heavenly mind. From that instant the world, then but a lively *vacuum*, but an universall privation of forms and qualities, was chosen as the blanck Table, whereon he resolved to draw the first stroaks of his goodness. That Nothing which hath but the bare

Love the architect of the World.

name

In principio creavit Deus Cœlum & Terram. Gen.1.v.1.

name men give it, became immediatly a fruitfull Abyss of Essences, and Nature was ingendred out of it by the sole power of the Divinity.

Terra autem erat inanis & vacua, & tenebræ erant super faciem abyssi. Gen.1.v.2.

First Heaven, Earth, Water, and Darkness appeared in an instant as the Field on which all the effects of a most Amorous and sage Prodigality were to be displayed. It was before any other thing that this tenebrous Compound, this confused Medley and this heap of Water and Earth, was the object of him who alone was able to chase away its shadows, and convert its dust into Gold and Cristall. This is the Throne on which the title of Soveraign Monarch and Lawgiver shall be seen ingraved; But what! this Theater is too obscure to behold therein the birth of the World; we must expect the Aurora and the rayes of the day.

Chap. II.

The work of the six dayes.

The first day of the Creation.

Dixitque Deus fiat lux, & facta est lux. Gen.c.1.v.3.

NAture awake, it is time for the World to rise, the Night hath preceded, and twelve hours are as it were already past since Heaven and Earth have been in obscurity. Behold the break of day; and those delightfull colours, which play upon the waters, are the Companions of that light, which in *Palestine* hath already opened the doors and windows of the East, and is going to spread it self upon another Hemisphear. Nevertheless to finish this Carriere, to perfect this course, and to round the whole Globe twelve hours more are required; And then counting from Evening till Morning, and from Morning till Evening, you shall find all the Moments, which form

form the first day, a glorious day, a day illustrious for having first received the light, which gives glory and splendor to all dayes. God himself made even a stand to behold these lights, and could not contein himself from praysing the attractive charms of this glistring and pompous quality, which is as the life of the eye, and a most lively representation of the spirit.

Et vidit Deus lucem, quod esset bona. Gen.1. v.4.

The second Day.

The second day was not less glorious: for it was that in which God chose to raise up the Firmament, like a Circle of Brass, or rather like a Globe of Gold and azure which might serve to divide the seaven Orbes of the Planets from the empyreall Heaven. Now it was in the midst of the waters, that this admirable work was formed, whether they were necessary to temper the rays and orders of the Stars, or that the course and revolutions of a mooving body would be more even and free in an Element so pure and so plyable to all sort of Motions; Or finally whether it were for some other reason known only to the incomparable Architect, who caus'd his power and wisdome equally to shine in the Fabrick of the Universe.

Dixit quoque Deus, fiat Firmamentum in medio aquarum & dividat aquas ab aquis. Gen.1.v.5.

The third Day.

The next day God descended from Heaven upon Earth, and it was on this day, he marked out bounds, and limits to Rivers, Streams, Seas and Torrents; so that the waters retyring some on one side, and some on the other, just as they were shut up within their banks, Clifts and Chanels, the Earth appeared, and immediatly her sides were found pierced with Caverns, and her back loaden with Mountains and Rocks which rais'd her in a stately manner. Instantly her entrals were filled with Stones and Metals; and whilst those four great portions of the Earth which divide the World, and all the Islands of the Ocean and Seas were Levelled to serve for Empires

Congregentur aquæ quæ sub cœlo sunt, in locum unum, & appareat arida. Gen. 1.v.7.

and poſſeſſions of men, The hand of God as juſt as liberall, did in the boſome of the Earth uphold the Arches of her Priſons and Dungeons, to the end that if the Paradice of *Eden* was a Garden of delights and pleaſures, Hell on the contrary might be an abode of dread, horror and Miſery. It was likewiſe very convenient that as God had mixed Light with Darkneſs, he ſhould create wild places and deſarts to render the Gardens, Fields and Meadows more delightfull; and finally having the very ſame day given Plants, Herbs and Flowers for an ornament to the Earth, his wiſe Providence mingled Thorns with Roſes, and the moſt wholeſome Herbs ſprung out of the ſame ſoyl with the *Mandrake* and *Aconite*.

The fourth Day.

Fiant luminaria in Firmamento Cœli, & dividant diem ac noctem, & ſint in ſigna, & tempora, & dies & annos. Gen. 1. v. 14.

The fourth day, having bin as it were the Chariot of the Sun, Moon, Stars and Planets which ſhine in the Heavens, may in ſome manner be called the day of days, ſince it hath bin the Origin of the fires brightneſs and flames, which are the ſoul of the Day.

Et luceant in firmamento Cœli, & illuminent terram. Gen. 1. v. 15.

Fecitque Deus duo luminaria magna, luminare majus, ut præeſſet diei, & luminare minus, ut præeſſet nocti, & ſtellas. v. 16.

Then were the frozen and condenſed waters gathered together with more light and heat to form the Body of the Planets: Next the Sun, Moon and Stars began their courſes, periods and revolutions, and took the tracks and ways which were traced out to them from Eaſt to Weſt; they began likewiſe to caſt their favourable aſpects, and from that time their influences fell upon the Earth, and they received the Orders and Laws, which they have ſince obſerved ſo inviolably and with ſo great reſpect. But whilſt theſe Torches rowl over our heads, for fear leſt our eyes ſhould be dazeled at ſuch luminous objects.

The Fift Day.

Producent aquas reptile anime viventis & volatile ſuper terram ſub Firmamento Cœli. Gen. 1. v. 25.

Let us turn them upon the Fift day, wherein God created the Birds which fly in the Air, and the Fiſhes which ſwim in the Water: One muſt hear repreſent unto his thoughts ſome fair Summers day, and

and imagine that he ſits in the cool upon the ſhore of ſome Iſland, From thence he muſt lift up his eyes towards Heaven, and behold over head thouſands of little feathered bodies, cleaving the air with their wings, piercing the Clouds, and mingling with their flight the ſweet Harmony of their warblings; He muſt afterwards behold at his Feet a River full of Fiſhes armed with ſcales, ſome of which cut their way neer the ſurface of the water, and others through the midſt of the waves; ſome ſwim aloft againſt the ſtream and Current, others are carryed down at the pleaſure of the winds, and by the favour of ſo ſweet and rapid an Element.

This is that which God took pleaſure to ſee and doe, five dayes after the Creation of Heaven and Earth: This was the day he choſe to people the Air and Sea with their guests, which were in ſo great numbers, as ſince it hath not been neceſſary to create other ſpecies of Birds and Fiſhes. But what? the Earth which ſerves for a Baſis and foundation unto Sea and Air, would have ſome cauſe to murmur againſt both, and might with reaſon complain, as it were, of God her Creator, if ſhe were abandoned and without Inhabitants. Soft, a little patience: It belongs not unto Creatures to preſcribe laws to their Creator.

The ſixt Day.

Producat terra animam viventem in genere ſuo: jumenta, & reptilia, & beſtias terræ ſecundum ſpecies ſuas. Gen. 1. v. 24.

Scarce had the Morning brought news of the arrivall of the ſixth day, but at the ſame inſtant the Earth opened her eyes unto her Sun, and her ears unto the voice of her God. This dull heavy and inſenſible Maſs not ſatisfied to have brought forth Flowers Plants and Trees, yet farther diſplaid it ſelf to produce all ſorts of Beaſts and Animals. Behold the World in her Cradle, and Nature in her Infancy. The unmoveable Earth round about her Center is ſown with flowers, tapiſtred with Turf and Verdures, beautified with Woods and Forreſts; ſhe is ſtately in her

Mountains

Mountains, pleasant in her Valleys, delightfull in her Meadows; She is rich in her Metals, fertile in her Fruits, and plentifull by her Rivers and Seas which inviron her on all parts, and form her a thousand liquid transparences. The Air encompasses her on all sides, and serves her for a veil to temper the over-humid Influences of the Moon, and the too ardent Rays of the Sun. The Heavens like pendent Roofs and rowling Arches are strewed with Flowers, Emeraulds and Rubies. What doth remain after all these Prodigies of Power, and all these works of Love? O Power! O Love? I cannot condemn his fancy who said that Love produced Heaven out of a Chaos, and the World out of a confused and undigested Lump. These are the draughts of a powerfull God which were victorious over the Nothing; These are the conquering flames of his Love who hath carryed his rayes and Torch even into the Abysses of an eternall Negation.

Hesiod in the genealogy of false divinity.

The World then had not its Origination in the Water as *Thales* supposed, nor was the impression of the Universe framed in the Air as *Anaximines* affirmed, *Heraclitus* was extravagant when he taught that fire was the Source and Origin of Nature; And *Democritus* was a meer scoffer, and fitter to be laughed at himself, than to laugh at others, when he said that the World was formed by an accidentall concourse and mixture of invisible Atoms. No, no, the beginning of beginnings must be without beginning. But the Heavens, Air, Fire, Earth and Water, the World and Atoms cannot be from themselves and without a Producer; therefore grant that God alone is the Fountain Cause and Origin of the Universe.

The Errors of some Philosophers.

Ah then let the Heavens and all the Elements, Let the Sun and Stars, let the Plants and Herbs, let the Birds

Comfort of Creatures.

Birds and Fishes for evermore praise and bless the powerfull hand of the increated Love who formed them all out of Nothing. Let the World never have any propension, instinct, or inclination, but to become pliable to the impulses of its Author. Let the Morning and Evening Stars imitate him, conveying every where their Influences and Clarities. Let Rain be the Pledge of his favours, and Dew the Symbol of his Graces. Let Thunder and Lightning be the Heraulds of his Justice, and the Ministers of his Indignation. Let the gentle Western Winds awaken our hearts to listen to his most holy inspirations. Let his Threats be heard amongst Storms and Waves. Briefly let the World, and totall Nature, be an Altar whereon vows and Sacrifices may be continually offered to his Law, and let the Feast of the six dayes, during which God created the Universe, be for ever celebrated? But what O Lord? who is it that hath hitherto spoken? From whence came this Voice? And where is the Person that can present Sacrifices unto thee? The World hath Altars, it hath Water, Fire, Wood and Victims, But where is the Priest? There wants a Man upon the Earth, and without a Man all thy works seem not sufficiently perfect. Yes, my God, this man who is to be the Image of thy Essence, the Accomplisher of thy Commands, and thy Lieutenant upon Earth, well deserves the last touches of thy hand, to the end that after his Creation thou mayst continue in the repose of thy most holy Entertainments.

Man necessary for the world.

Chap. III.

The Creation of Adam.

Eloquence of self love.

IT is almost incredible how bold and eloquent men are when it concerns their own praises; To hear them speak, would not a man swear, all the Members of their bodies are converted into Tongues to publish, without blushing, the advantages of their Nature above what ever the rest of the World can boast of rarest and most beautifull. The Earth, say they, is but an Aboad or rather a High-way which shalbe their Pilgrimage; The Air and Sea are but their Harbingers and Hostes; Lightnings and Celestiall flames shape but a picture, even gross enough, in which the features of their minds appear as it were rough drawn: And Heaven it self is but the Haven and shoar, which after the course of some months and years is to receive them all. Man according to their opinion is the fairest piece of the Universe, the All of All, and as it were the Soul of this world. *Anastasius* in his Homily of Mans creation observes some lines of honour and veneration in his Fabrick. *Clemens Alexandrinus* compares him to the *Thessalian* Centaur by reason of the mixture of the Soul with the Body; And *Lactantius Firmianus* speaking of the composition of man, saith That he is a work which may rather beget admiration than words. *Trismegistus* cals him the Interpreter of the Gods; *Pythagoras* looks upon him as the Measure of all things, in whom are found the Longitudes, Latitudes, Altitudes and Profundities of all Beings; *Plato* crys out that he is the Miracle of all visible Miracles. *Theophrastus* considers him as the Copy of the Universe; *Synesius* cals him the Horizon of creatures; And

Excellent conceptions of divers authors.

Anasta. φοβερὰν ἡ δυσερμήνευτον.

Clem. Alex. 116. 4. Strom. Κενταυρὸν θεσσαλικῷ πλάσματι Lactant. lib. 7. cap. 5.

Pythagoras.

Plato ἀντίμιμον Παράδειγμα.

Synesius.

And *Zoroaster*, as one transported, scarce finding words to express him, concludes at last That man is the Portraict of an attempting and daring Spirit. Are not these very excellent terms and expressions? which sufficiently evidence that albeit those Learned Authors did speak of Man in generall, yet all of them were interessed therein as to their own particular. But what ever they have said, it is certain that of all the Encomions can be given to Man, the most Noble, the most August, the most transcendent and high is, that Man is the Image of God, the Character of his Substance, & the most faithfull Copy of his Divinity. I know he hath a Being common with Stones and Marble, a Life common with Plants, a Sense with Beasts, and an Understanding which equals him with the Angels; but he excels them in this, that he was created from Gods *Idea*, as the most lively and sensible representation of his Maker.

God deliberates upon the enterprise of this work, and the Councell is held in the Conclave of the most holy Trinitie, the three Persons are assembled; Power, Wisdom, and Love take their seats neer the Paradise of *Eden*. But let us not deceive our selves, is it not peradventure Gods intention to recall into favour those proud and Rebellious Spirits, whom a shamefull revolt hath most justly precipitated from Heaven to Earth, where they wander as Exiles and reprobates? At least would it not satisfy him to banish them from Heaven, and to grant them the World for a Paradise, after so long and funestous a Captivity? Nothing less, the Act is past, the Angels are lost without Redemption, and the punishment their Insolence hath merited, will persue them without relaxation, term, or pitty.

Faciamus hominem ad imaginem & similitudinem nostram. Gen. 1. v. 16.

It is concerning Man & his Creation that the decree is past; It is on him God reflecteth, and it is he who must

Et creavit Deus hominem ad imaginem & similitudinem suam, ad imaginem Dei creavit illum. Gen. 1. v. 27.

must be substituted in the place of Angels. It is this Act which makes the World behold Gods Master-piece, the object of his Favours, and the most glorious term of his Power. O Sun stop here thy course & be witness of his birth who hath bin the cause and end of thine.

The time of mans Creation.

It was as I conceive about high Noon, when the Earth was resplendent with Light, that this Animated Sun was born. It was by the Light of Natures greatest Bonfire that God vouchsafed to stoop so low as Earth to take Clay, out of which he formed the Body of the first Man. This wise and all-knowing Workman to whom all things are possible, drew out of Durt, Morter, and Dust, the Bones which were to be not only the Pyles, Pillars, Basis and strength of the Body, but even the instruments of all its Motions. He added to it Ligaments, Joynts, Carthelages, Nerves, and an infinity of fibres or little strings which were to lock the Bones and Members within one another, to be serviceable to all motions, to arm every part, to keep in or draw superfluous humors, or rather to be assisting to its Nourishment. The Body being thus rough-drawn, or as I may say, in its first draught, appeared at the same instant divided into three parts, of which the highest and most elevated was the Head, the Bulk appeared in the midst, and the Joynts linked together the Legs, and Arms, to become more usefull to all the extreme parts. Within these joynts were, as inchased, all the Instruments of life. Within the Trunk reigned the Vitall parts, as the Heart, Lungs, and Liver; about which were found a thousand little Veins, and as many little skins, which are the Chanels of the Bloud and of all the Humours. O strange! this little Labyrinth was no ways confus'd. The Heart, though Monarch and Soveraign in this Empire, disdains not to unite its self with the Liver, and to joyn by a mutuall and

Formavit igitur Dominus Deus hominem de limo terræ. Gen. 2. v. 7.

The Oeconomy of humane bodies.

reciprocall agreement its vertue and heat to act with more force upon the Aliment. From thence issues a world of interlaced Veins, which are to suck in the purest of the *Chilus*, and to discharge the grosser part, which afterwards conveys it all at leasure into the Bowels; At the same time the Liver will separate the Bloud, and divide the Humours; and whilst the Heart is distributing all the Spirits through the Arteries, lest it chance to be over-heated, the more light, humid, and spungeous Lungs will give it air, and refresh it by so regular intervals, as even amids this palpitation, it may receive from the Arteries its purest Bloud, and its most delicious Nourishment. All the rest passeth into the Brain which is the Summet of this admirable Structure. It is covered outwardly with skin and hair, and wrapped up within two panicles which cover its out-lets, its substance, and the source of all the Nerves. It is in this Fort or Dungeon where the Animall spirits are to be formed, which the Sensitive soul distributes to the Five senses; spirits which are but fire and ray, which very often get loose, and escape by the eyes like lightnings, and so many stars which appear to us at high Noon.

There is the seat of the Common sense, where all the Nerves of our exterior Senses meet, through which the Spirits slide, and is the way by which the Species pass when they are the Messengers of their Objects. Well may this part receive these Images, but cannot retain them. The Imagination then must be placed further within, which collecting & preserving the Species, will borrow part of their name. Behold the Body thus perfect, and accomplished; but not to descry all the bones naked, and a flesh too lively and bloody, cover it with the whitest, smoothest and thinnest skin you can find. Afterwards fix your eys upon his Face, behold his

lovely Hair sweetly floating on his shoulders; contemplate his Forehead smoother than Marble, & his Eyebrows forming an Arch of Ebony over his eyes; consider his Mouth surrounded with Corall; observe his Cheeks mixed with Roses, and Lillyes, and smell his Breath a thousand times sweeter than Ambergreece. In truth are you not ravished with the aspect of his Eyes, which are the Windows of the Soul, the Doors of Life, and the most faithfull Interpreters of our Minds? What say you to the disclosure of this living Theater of Choler, of vengeance, of pitty, of hate, of fury, and Love; Doe you see by their looks how they rise and fall, how they flatter, how they excite, how they weep, how they smile, and how they shew upon their liquid and transparent Christall, all that is discernable in the World? But who will wonder at this, since in truth these are the two Suns of the Little World, and the Myrror of the Great one, which is to be compriſed and incloſed within the Humane Body.

Theater of passions.

Should not the Eyes of totall Nature open themselves here to admire this Miraculous Body, and this Prodigy of the Universe? But the thing of greatest Admiration, is that God hath caused the Soul of Hearts, and the Life of Bodies, to flow into his mouth and heart; and that Heaven hath powred the seed of Immortality into his Breast. God by a Divine breathing communicated this Fountain of Life, to wit, the Soul, which instantly made the Image and Pattern of the Divinity reflect on his face. This heavenly Form without noyse or delay disfused it self entire into the body, remayning nevertheless whole in every part. God alone knows with how many Lights the Understanding of man was illuminated, with how many Ardors his Will was infired, and with how many Species his Memory was filled in a moment.

The Master-piece of Nature.

Et inspiravit in faciem ejus spiraculum vitæ: & factus est homo in animam viventem. Gen. 2. v. 7.

The Soul source of beauty, and of operations.

My

My God, what doest thou, and who hath incited thee to heap together in one vessell, wrought out of Clay and dust, all the Treasures of Wisdom, greatness, and sanctity? Why so many sciences, so many knowledges, and so many splendors in this Soul? Why so many virtues and so many Graces in this Heart? And why in one single Man the Primitive Justice, and the Empire of the Universe? What necessity was there to make him partaker of thy Secrets, and to raise him to the View of such a light as doubtless might make him blind? Great God thou art good and liberall, yet just and all fore-seeing. If then thou fore-seest some danger and evill, lest thou shouldst be obliged to take revenge of a fault, dissolve the occasion, and obstruct the wayes which lead unto a Precipice; extinguish those Torches which may dazle the eyes, stifle those Flames which may inkindle such sad fires; or at least fasten not so many branches to a Tree, which may be unrooted by the Winds, and torn up by Storms: Unite not so many Members unto a Head, which is able to corrupt them all in an Instant, and finally leave unto all our hearts Independency on Created things, which are Naturall to them, and cause our affections to be Eternally fastned unto thee, that thou alone mayst be the Source of all the Motions and Effects which slide unto them.

Gods goodness towards men.

No, No, *Adam* and *Eve* must be the causes of our Good or Evill, and on their good or bad Fortune ours must wholy depend.

CHAP.

Chap. IIII.

The Terrestriall Paradice.

Terrestriall Paradise the first habitation of Man.

THe Earth is a large habitation common to all men, but it hath many copartments of which some are appointed for those whom God intends to raise unto Grandeurs and delights; others are ordained for some wretched Persons, whose lives pass away in misfortunes and amidst afflictions. Some there are who are born upon Thorns and in Straw, others in Purple and upon Silk. Some enter into the World as into a Gally, others as into a Palace. Scarce was *Adam* created but he found himself in a Paradise; and he even from the Morning of his birth, was placed under the most happy and delightfull Clymate that Nature did afford.

Plantaverat autem Dominus Deus Paradisum voluptatis à Principio, in quo posuit hominem quem formaverat. Gen. 2. v. 8.

Goe then *Adam*, it is God who both calls and conducts thee. Enter happily this Garden and Paradise into which he leads thee; put thy self under the shelter of this Tree: For it is the Tree of Knowledge and Immortality, which he hath planted for thee: divert thy Eyes upon these Tulips, upon these Gilli-flowers, upon these Roses, upon these Purple Velvet flowers, and upon these Lillys; walk thou over the Daffidill, over the Thyme, over Camomyle, and over this green Tapestry, which is so odoriferous; be not affrighted at the sight of these Tygers, these Leopards, and of all these more furious Beasts: For God hath given thee power to rule them, and there is not one in whom thy Innocence begets not respect. Take then the rod into thy hand, and govern all these flocks and heards, impose Laws on them, and give them what Names thou pleasest. This is no petty Office. Some have believed that God only can properly

Dominamini piscibus maris, & volatilibus Cœli, & universis animantibus quæ moventur super Terram. Gen. 1. v. 8.

Adduxitque ea ad Adam, ut videret quid vocaret ea: omne enim quod vocavit Adam animæ viventis ipsum est nomen ejus. Gen. 2. v. 19.

perly call a thing by the name convenient for it: Because Names, as *Plato* saith, are as it were so many Chariots which carry Essences and living Pictures, as *Diaphanus* stiles them, wherein are seen all the Draughts of Nature which they clearly express: From whence I conclude that *Adam* for this end received from God more than humane Knowledge, since he called every thing by the Name which was most proper and Naturall to them.

The production of *Eve*.

Immediatly after God resolved to give him a Companion, for it was not convenient that Man should be all alone: For this end he closed *Adam's* Eye-lids, and charmed his senses by a Heavenly Sleep, which the Major part of the Greek Fathers, according to the Translation of the Septuagint, call an extatick and ravishing repose. This man then thus rapt in his Extasy felt not Gods hand, which gently and without pain plucked out a Rib, whereof he formed the first Woman, who was immediatly brought unto *Adam* to be his Companion and his dear Moity.

Non est bonum hominem esse solum: faciamus ei adjutorium simile sibi. Gen. 2. v. 18. Immisit ergo Dominus soporem in Adam, cumque obdormivisset, tulit unam de costis ejus, & replevit carnem pro ea. Gen. 2. v. 20.

Scarce had *Adam* cast his Eyes on her but he cryed out, Ah, these are Bones of my Bones, and this Flesh was drawn out of my Flesh; Just as if he had said, Come O my Love, the dearest portion of my self, you shall be from henceforth my Wife, and I will be your Husband. We will be but one Heart in two Bodies; And though we have two Souls we will have at least but one Mind and Will.

Dixitque Adam: hoc nunc os de ossibus meis & caro de carne mea, hæc vocabitur virago, quoniam de viro sumpta est. Gen. 2. v. 23. Erunt duo in carne una. Gen. 2. v. 24.

An excellent lesson for Husbands and Wives.

Wives and Husbands, learn then from hence a lesson which teacheth you the Laws of Conjugall Love, and what powerfull Motives you have to live in Unity, and in a most perfect and holy Union. Let Man remember that he is the Master, but not a Tyrant. Let Women also never forget their own extraction, and that they were not produced out of the

Head as Queens, nor out of the Feet as Servants and Slaves; but out of the Side, and near the Heart, to the intent they may spend all the time of their Mariage in a most sweet Intelligence, and in a most inviolable society: To which Love having given a beginning, nothing but Death alone is able, or at least ought, to Dissolve it.

Benedixitq; illis Deus, & ait, Crescite, & multiplicamini, & replete terram. Gen.1.v.45.

For this purpose it is infinitly advantagious to receive with respect and Reverence the Benediction which the Church is accustomed to give upon the Mariage day unto the Maryed pair, and which replaceth in our thoughts the very same that God gave to *Adam* and *Eve*, when he commanded them to People and fill the World by a most pure and chast generation.

Dixitque Deus, ecce dedi vobis omnem herbam afferentem semen super terram, & universa ligna quæ habent in semetipsis semen suum genetis sui, ut sint vobis in escam. Gen.1.v.29.

Præcepitque illi dicens: ex omni ligno Paradisi comede. Gen.2.v.16.

De ligno autem scientiæ boni & mali ne comedas: in quocunque enim die comederis ex eo, morte moreris. Gen.2.v.17.

The Nuptials of *Adam* and *Eve* are past, nothing now remains but the Banquet. The Tables are already furnished, and they need but choose amongst all the Dishes of the World, that which shall appear to them the most Delicious. They are Masters of all that Flys in the Air, of all that Swims in the Water, of all that Creeps or Walks on the Earth; Briefly of all the Fruits in the Terrestriall Paradise they have the choice; and amongst all the Trees which God hath Planted there, he only reserved the use of the Tree of Knowledge of Good and Evill, of which he Expresly and upon pain of Death forbids these two guests to gather any Fruit. And in truth it was convenient that as Master he should leave them some Commandement: It was likewise reasonable that *Adam* and *Eve* as his Servants and Creatures should be pliable to so just a Decree.

In this Conjuncture of time the Moon began to assemble her shadows, and God finding all his Works perfect entred into his repose with the Seaventh Day.

Adam

Adam and *Eve* enjoy then at present, all that their Hearts can desire. They possess the Monarchy of the Universe for their Inheritance and Government: Their Empire extends over all out-bounds and limits, the Winds doe not blow but at their pleasure, the Rivers and Streams doe not Rowl along but at their Command; the Birds doe not tune their Warbling Notes but to afford them delight; the Lions themselves and the Leopards dare not roar in their presence; All is in Peace, all in Joy, and all in a pleasing silence devoid of Fear and Apprehension. Their Bodies are neither subject to Wearines nor the Butchery of any tormenting Maladies. Their Paradise knows neither Anxiety, grief, nor pain. In that place no sound was ever heard of those frightfull terms whose thought alone is able to raise strange Commotions in our Hearts. The mind cannot there be diverted by those sad thoughts which are inventive to bring us Torment. In a word, they are as it were the Gods of the Terrestiall Paradise, and partake in a manner of all the delights which can be tasted in Heaven.

The first Monarchy of the Universe.

Præsit piscibus maris & volantibus Cœli universæque terræ omnique reptili quod movetur in terra. Gen. 1.v.16.

Chap. V.

The Disasters and Banishment of Adam *and* Eve.

Adam and *Eve* are happy, but how long will this happiness endure? Doth *Adam* remember that he is a Man, and a Man of Earth? Doth *Eve* well understand that her Sex is more Light, more frail, and lesse constant? *Adam* art thou Ignorant that nothing is more flattering, and more cunning than a woman, when her mind is excited by

Audax est ad omnia quæcunque odit vel amat fœmina; et artificiosa est, nocere cum vult. Valerius in Epist. ad Rufum.
Cum inviſa est mulier, se odisse ait, cum amat, amari, cum furatur, se compilari queritur. Nicephor. Gregorius. Just. l. 7.

by ſome paſſion? One muſt will what ſhee wils, and even the force and reaſon of the wiſeſt men are often obliged to give way unto her. Beware then *Adam* of this Woman; for my own part I imagin to have in a manner ſeen her behind a Tree, and to my thinking I have heard her ſpeak unto a ſerpent. Behold how ſhe comes wholy affrighted: *Adam* advance, and obſerve a little what ayles her: And if thou deſireſt to know the truth, believe the contrary of what ſhe ſhall tell thee.

Diſunion the firſt misfortune of the World.

Eve from whence doeſt thou come, and why doeſt thou leave him all alone, who is the heart of thy heart, and the ſoul of thy ſoul? Where can be the Members without the Head, and the Head without the Members? What? doeſt thou not know, that I am to be witneſs of all thy Actions, and that I muſt give an account unto God, for what thou ſhalt doe? what fruit is this, that thou hold'ſt in thy hand?

Sed et serpens erat callidior. Gen. 3. v. 1.

Ah my Son, my Friend, my dear Husband, would you did but know what hath happened ſince I was abſent from you? Not far from hence I met a Serpent of a Prodigious and extraordinary ſhape, he alſo ſpake to me, contrary to the uſe of Beaſts. For my part I did believe that he was a Prodigy of Heaven, and an Angel which God ſent me under the form of a Serpent. He ſhewed me the Tree of life, and promiſed me, that if I would eat of it's fruit, I ſhould become like unto God, and have a perfect knowledge of Good and Evill; I told him, that God had forbid it us uppon pain of death; But he proteſted to me, that on the contrary this fruit had the Juyce of Life and Immortality: For my part I have gather'd it, I have eaten of it, and I intreat you to taſte as little of it as you pleaſe.

A diabolicall ſerpent.

Cui respondit mulier, de fructu lignorum quæ fuerunt in Paradiso vescimur. Gen. 3. v. 2. De fructu vero ligni quod est in Medio Paradisi, præcepit nobis Deus ne comedemus, et ne tangeremus illud, ne forte moriemur. Gen. v. 3.
Dixit autem serpens ad mulierem, nequaquam morte moriemini. Gen. v. 3. c. 4.
Scit enim Deus quod in quocunque die co-

O God! how eloquent is the malice of a woman, and what powerfull charmes and perſwaſions hath ſhe?

ſhe? Her lips and Mouth diſtill at once both Honny & Poyſon; her Tongue ſhoots forth Arrowes of Death, and Life; her very Lookes are ſo many Lightnings, which ſhe mingleth with the dartes of her Paſſions.

mederitis de eo aperientur oculi vestri, et eritis sicut dii scientes bonum et malum. Gen. 1. v. 5.
Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulcrum oculis aspectuque delectabile, tulit de fructu illius et comedit. Gen. 3. v. 4.

This is that which deſtroyed the Angel of the Terreſtriall Paradiſe, the Monarch of the World, and the Father of all Mankind. He choſe rather to diſobey God, than contradict his Wife. He reſolv'd to be rather a complice in her Diſloyalty, than to take revenge of it. It was from his own Wife's hand he took this fatall Apple, which would choak his Poſterity. O wretch! what haſt thou done? open a little thine Eies, and bluſh rather at the ſight of this Crime, than of thy Nakedneſs: *Adam* what haſt thou done; why doeſt thou hide thy ſelf? Haſt thou ſwallowed down that bit which hath ſince infected all of us? Proud man! thou thoughtſt to be free, but thou now beareſt the ſhackles of an eternall captivity. Thy weakneſs could not deny that to thy wife, which God had reſerved to himſelf; And thou haſt done for the love of a fooliſh Woman, what the Eternall Wiſedom had ſo expreſly forbidden thee.

Deditque viro suo et comedit. Gen. 3. v. 6.
Et aperti sunt oculi amborum, cumque cognovissent se esse nudos consuerunt folia ficus et fecerunt sibi perizomata. Gen. 3. v. 7.
Abscondit se Adam et uxor eius à facie Domini Dei. Gen. 3. v. 6.

Blind and diſloyall Man, thou gaveſt more credit to a Serpent which deceived thee, than to God and truth which can never fail; Art thou not aſhamed to have committed this Sacrilege, which made thee ſubmit to the allurements of a Woman againſt the Decree which God himſelf hath publiſhed.

Adam where art thou? God calls thee, thou muſt Anſwer, thou muſt appear; in vain is it to ſeek out ſhades and groves; to oppoſe the *Word* who gives ſpeech to the Dum, and thoſe Eies whoſe leaſt glances make the day to break in the darkeſt dungeons and greateſt obſcurities. *Adam* behold this light-

Vocavitque Dominus Deus Adam et dixit ei ubi es, Gen. 3. v. 9.

ning which teares the cloudes, and is about to imprint upon thy Spirit the difference between Grace and Sin: thou ſhalt diſcern what thou now art, and what thou wert before, and all the future diſaſters which are to fall on thy Self, and thy Poſterity. I was heretofore thy Father, now I am thy Judge; I treated thee as my Son, and at preſent I cannot look uppon thee but as a Slave and Fugitive. And my Spirit that chaſt Dove, and that ſacred Phœnix, which lives and breathes onely by Love, muſt transforme it's ſelf into a cruell Vulture to tear thy heart.

Adam, what anſwereſt thou? Alas, haſt thou no pittie on thy Self, and all thy Children. But doeſt thou not happily lay the blame upon thy Wife, who hath ſo cruely deceived thee?

Womam doeſt thou ſee the periods and progreſſe of thy ſin? Doeſt thou diſcern the offence thou haſt committed, and the effect of thy Levity? Doeſt thou hear thy Husband who accuſes thee? And on whom wilt thou diſchardge thy ſelf?

Blind Sinners.

It is a ſtrange thing that Sinners inſtead of ſobbs and tears, to waſh away the ſtaines which their Souls have Contracted, ſtill ſeek out new precipices, into which they feel themſelves as it were carried by their own Blindneſs.

Dixitque Adam, mulier quam dediſti mihi ſociam, dedit mihi de ligno & comedi. Gen.3.v.12.
Et dixit Dominus Deus ad mulierem: quare hoc feciſti? quæ reſpondit, ſerpens decepit me et comedi. Gen.3.v.13.
Auguſt.lib.11.ad lit. c.3.
Gregor.lib.Mor.c.23. v.16.

Adam layes the fault on his Wife, the Woman accuſeth the Serpent, and inſtead of accuſing themſelves, to ſweeten the Indignation of the Judge, they make excuſes to inkindle his Wrath, and to render themſelves unworthy of Pardon. Ah! how far more prudently had both of them done (cryed out St. *Auſtin*) if with bended Knees on the ground, with tears in their Eyes, with ſighes from their Hearts, and confeſſion from their Mouthes, they had ſaid unto God, Lord take pitty on us, and upon all our poor Children: It was for this (ſaith St. *Gregory*) God

God called them, and his voice as it were ſollicited them, to humble them by the amorous accents of his paternall Clemency. But alas, they are wholy inſenſible, they cannot acknowledge their offence, wherefore no Clemency, no Pardon.

Go then Serpent accurſed of God, go creep upon the Earth, and with Shame trayl thy bodie and thy Scales, byting the Earth with thy Teeth. It is thou that haſt unhappily ſeduced the firſt of Womankind, and therefore War ſhalbe eternally inkindled between Thee and the Woman. There ſhalbe immortall hatreds between the Children of Women and all Serpents, The Woman ſhall cruſh Thee under her feet, and Thou ſhalt ſet ſnares for her, whetting thy Tongue and thy poyſonous ſhafts to dart them at her by meanes of thy Little and ſcarce diſcerned pathes.

Et ait Dominus Deus ad ſerpentem: quia feciſti hoc, Meledictus es inter omnia Animalia, et beſtias terræ: ſuper pectus tuum gradieris, et terram comedes, cunctis diebus vitæ tuæ. Gen.3.v.14. Inimicitias ponam inter te et mulierem, et ſemen tuum, et ſemen illius, ipſa conteret caput tuum, et tu inſidiaberis calcaneo ejus. Gen.3.v.15.

As for thee O Woman, who wert the Origin and ſource of Evill, know that thy miſeries ſhall dayly find deplorable increaſes: Moreover thou ſhalt conceive with pain, and ſhalt not bring forth thy fruit but amideſt the throws of a painfull Labour. In fine, thou ſhall be under the Command of Man: And he ſhall be not onely thy Maſter, but ſometimes thy Tyrant.

Mulieri quoque dixit, multiplicabo erumnas tuas et conceptus tuos: in dolore paries filios, et ſub viri poteſtate eris, et ipſe dominabitur tibi. Gen.3.v.16.

As for thee, O Man! remove far from this ſacred abode: go ſeek thy Bread at the price of thy Sweat and blood; go follow the Plow and Cart, to be the Companion of Beaſts, and to Cultivate the Earth, which thy pride hath ſwollen up with windes, and covered with Thorns, Brambles, and Bryers. Go whether thou pleaſeſt: but know that thy life ſhall be but a large courſe of misfortunes, and a diſaſtrous liſt, where thou muſt continually wraſtle with all Creatures, and be the fatall Mark of all ſortes of accidents and miſ-haps, which in fine will give thee no repoſe till

Adæ vero dixit, quia audiſti vocem uxoris tuæ et comediſti de ligno ex quo præcepe-ram tibi, ne comederes, maledicta terra in opere tuo: in laboribus comedes ex ea cunctis diebus vitæ tuæ. Gen.3.v.17. Spinos & tribulos germinabit tibi, et comedes herbam terræ. Gen.3.v.18.

In sudore vultus tui vescéris pane, donec revertaris in terram de qua sumptus es. Gen.3.v.19.

till thou shalt return into the Bosome of the Earth, becaus thou art but Earth, Ashes, and Dust, and untill thou shalt be there consum'd and reduced unto the self same thing of which thy Body is formed.

Ejecitque Adam et collocavit ante Paradisum voluptatis cherubin et flammeum gladium, atque versatilem ad custodiendam viam ligni vitæ. Gen.3.v.24.

Behold thy Lillyes, thy Roses, and the harvest of thy Posterity.

Scarce were these destroying Thunder-bolts darted upon the head of *Adam* and *Eve*, and consequently on all mankind, but an Angel invironed with fire and Flames, seized on the gate of Paradise, and shut it for ever against these miserable and Exiled persons. Alas! why would not the Earth have rather swallowed them up? and why would not that beautifull garden, which had bin the Throne of their Innocence, become at least the Sepulcher of their Sin? What! was it necessary, that the fower great Rivers, which flowed out of the Terrestriall Paradise to water the Earth, should serve to transport from East to West, and from North to South, the memory of this disaster, and the shamefull portions of so sad an inheritance.

A dolefull inheritance

But what! I hear some *Pelagian*, who laughes, and gently whispers in mine Ear, that I relate fables and Romances. I likewise feel my heart demanding of me how and for what reason it came to passe that the sin of our first Parents should become Hereditarie, and that it should be, as it were, transmitted from branch to branch, and from father to son, by veines and Chanels of blood, which nature hath cut and broken in every Individuall person. *Pelagians*, I send you back to your Master, and to the school of that incomparable Doctor, who hath so often shewn you the truth.

Aug. lib. 1. Ret. cap. 9. et al. bi

To thee my heart I will make answer, or rather for solution of thy doubts, ask of thee, whence doth it arise, that the birds of the day inherit from their

Very clear comparisons.

their Fathers and Mothers certain Horrors, which make them fly at the least noat of the birds of Night? Whence comes it, that the skins of Sheep, though dead, break in peeces at the approach of the skins of Wolves? and that Lambs, scarce come out of the Yeows belly, have nevertheless natural apprehensions of the Wolf?

My soul! hast thou not seen Chickens hiding themselves under the wings of a Hen at the meer shadow of a Kite? Partridges flying before Haukes, and even Lyons roaring at the sight of a Cock? I ask of thee: From whence proceeds this fear, these affrightments, and Antipathies? If thou tellest me they are Natural, and have bin as it were infused by Nature, even from the first to the last of each kind; I likewise answer, that this Original stain of culpable Nature is derived from father to son, and from the first man to all his of-spring, and so it comes to be imprinted in the substance of their Souls.

And if thou hast a desire to passe further, and know the reason, I am content: stand then upon thy guard, my Soul; for I intend to fight thee with thy own Weapons. Is it not true, that when by thy desires thou kindlest fires and infamous flames in thine Eys, thou art the cause of this Burning, and that it is thy self, who renders them Criminal? Is it not as true, that when thou armest thy Hands to commit a Murther, and thy Tongue to detract and bite like a Dog, or to vomit forth some Blasphemy, it is thou that makest both thy Hand and Tongue culpable; which are thy Members, thy Officers, thy Slaves, and Executioners, which act, perform, and execute what thou hast commanded them?

In like manner *Adam* having bin chosen by God for the Head, and Father of all mankind; his Heart was the Fountain, which should powre out it's qualities into the substance of their Souls: even as doth the Head, and Heart, into the armes, into the tongue, and into all the Members of the Body. Moreover the Will of

Original sin.

Adam was so streightly united to that of his Children; as when he acted, they seconded all his Actions. From whence I conclude, that as Actuall sins committed by the Ears, Eyes, and Hands, take their Malignity from the Heart, and Will, which is their Cause, and Origin; so likewise those sins, which are commonly called Originall, and are found in the Soul of all Mankind, have as it were crept in, and taken their Descent from *Adam*, as their Author and beginner, which having been once infected, hath afterward made its venom pass from Father to Son as by Hereditary right.

The first Contagion.

Poor Children of *Adam*, pittifull Reliques of an unfortunate Father, behold your Patrimony, the Rights of your Families, and what *Adam* and *Eve* have left you for Legacies. Let no Man hereafter be astonisht to see you wandring about Countryes, and going from door to door in Cities, with Tears in your Eys, Sighs in your Mouths, with dusty Hair, and Sunburnt Faces; Let no Man be any more astonished to see you goe bare-Headed, and bare-Footed, a Wallet on your Shoulders, and a Staff in your Hand; for these are the portions of Sin. Miserable Mortals, the Earth from henceforth shall be to you but a Dark Prison, Life but a Gally, and the World but a great Chain of Misfortunes. The Elements shall joyn in Arms against you. The Fire shall inkindle frightfull Comets over your Heads; The Air shall dart forth merciless Thunder-bolts upon your Houses; The Sea shall raise its Billows against your Towers, and the Earth shalbe the Theater of VVars, the Meadow in which the Plague shall Mow, and the Field of Battail, where all the powers of the VVorld, and Hell it self, shall deliver you up to Tragick Combats. In fine your Bodies shalbe Subject to all sorts of Maladies, and your Minds to all kinds of Passions.

Pittifull Reliques of Sin

I hear already Envie grumbling, and murmuring in the

the Heart of *Cain*. I hear the cry of *Abell*. Let us observe a while what passeth.

Chap. VI.

The Murther of Abel, *and the Despair of* Cain.

ANtiently in Temples, Houses, and Closets, the Images of *Jesus Christ* were drawn in form of a Lamb; which was the most lively Mark, and Symbol, that Painters could find out to frame some Copy of Meekness. *Abel* was this Picture from his Birth, and shewed from the beginning so sweet and facile, so plyant and tractable a disposition, as *Adam* and *Eve* were even inforced to bestow on him their most tender affections. *Cain* on the contrary, who was his Elder Brother, appeared to be of so fierce, and imperious a Nature, that at length to sweeten it, they resolved to oblige him to cultivate the Earth, that his spirit might learn how to soften the hardest of Elements, and to temper the harshness of his Courage.

Concil. 6. in Trull. Can. 32.

Diversity of Natures.

Abel at the same time employed himself in keeping Sheep, and guiding his Fathers Flocks amidst the Pastures: His mind in repose, and amidst the silence of the Fields, began to take its flight; And as God had chosen his Heart to powre into it his dearest favours, he easily felt himself surprised with a Holy thought and a Sacred desire; which was elevated to God, to offer unto him the purest and choicest Sacrifices.

Fuitque Abel pastor ovium, & Cain agricola. Gen. 4. v. 2.

Cain also felt some touch of Piety, and but passingly beheld, a glorious Light, which sufficiently shewed him all he was to doe: from whence I gather by the way, That there is no Clymate so barbarous, no Land so desart, nor no Cave so tenebrous, into which God casts not his Shafts, and darts not his Lights to illuminate our Hearts and Souls.

Factum est autem post multos dies, ut offerret Cain de fructibus terræ, munera Domino. Gen. 4. v. 3. Abel quoque obtulit de primogenitis gregis sui, & de adipibus eorum. Gen. 4. v. 4.

But it often comes to pass, that we shut the Doors and Windows, suffering our Day and Life to slip away, to expect Death and Blindness in the Night. *Abel* received the Day from its *Aurora*, and neither the Interests of the World, nor the Goods of the Earth, were ever able to separate his Soul from the Interests of Heaven and Piety.

His Intentions were still most pure, and he had no other Object, than the Glory of a God, who requires the whole and not a single part; who demands Hearts, and not bare Words; and who cannot permit upon his Altars, but the fairest and most liberall Victims of Love. Now this is what our innocent Shepheard did, when he rendred his Sacrifice most perfect, offering unto God, what he had most beautifull, most fat, and rare among his Flocks: having first set apart the First Fruits, and afterwards Immolated them with the rarest Lights of his Understanding, and the purest Flames of his Will.

Very different Sacrifices.

Rupert. lib. 4. in Gen. c. 2. Cain cum Deo offerret sua, seipsum sibi retinuit.

Cain on the other side erects Altars, and offers Fruits: But in offering his Presents (saith *Rupertus*) he retains Himself; And his Earthy Soul was so violently transported with terrestriall affections, as he gave nothing unto God, but by constraint, and with regret. This was the cause, why God cast his Eyes upon *Abel*, and his oblation: That is to say as Saint *Hierom* notes, God approved it, and in the twinckling of an Eye, as with an amorous lightning, consummated the Sacrifice, which was offered to him; leaving *Cains* Fruits, and offerings, dry and aride upon the Altar. The which so violently disturb'd the mind of this Impious Sacrificer, as it immediatly inforced a change in his countenance, as not being Master in the Trade he learnt of betraying by his Mouth and Eyes, his sincerest thoughts.

Et respexit Dominus ad Abel & munera ejus. Gen. 4. v. 4.

Ad Cain vero & munera illius non respexit: Iratusq; est Cain vehementer, Et concidit vultus ejus. Gen. 4. v. 5.

God then said unto him, *Cain*, what doth transport thee? what Excess of Anger appears on thy Brow? And whence comes it, that thy Countenance is thus dejected?

Dixit Dominus ad eum: Quare iratus es, & cur concidit facies tua? Gen. 4. v. 6.

dejected? It is a token doubtless, that thou art meditating on some tragick Design: But return into thy self, raise a little thy Eyes, and read in me, what may and must befall to thee.

Remember *Cain*, that I have upon my Heart, and in mine Eyes, a great Myrrour of Essences, which bears for device these terms of Justice, *Just toward all*. If then thou feelest some Storm, and touches of Fury in thy Soul, thou wilt discern them in this Glass. And if thou enjoyest therein Tranquillity, Peace, and Meekness, thou wilt acknowledge that I have no more Justice for thy Brother, than thy self. Besides what ever thou do'st, doubt not but I understand all that thou wilt act: for Sin speaks in silence: And its shadows though thick are not obscure enough to extinguish the Day and Lightnings of my Vengeance. Nevertheless though I am both God, and a most powerfull God, yet will I not enforce thy Liberty.

The Device of the Myrrour, *Omibus æquus.*

Nonne si bene egeris, recipies? si autem male, statim in foribus peccatum aderit. Gen. 4. v. 7

Sub te erit appetitus tuus & dominabitur illius.

O Liberty, Liberty, cruell Liberty, pernicious Indulgence, tyrannicall Power, disloyall Free-will, proud Will, blind Mistress of all our Motions!

Dangerous Liberty.

Cain, on what thinkest thou? Answer me, I prethee, thou canst what thou willest, but if thou wilt have thy Liberty entire, thou must desire what God desireth, and thy desire ought to be conformable to thy power, and then thy power wilbe consonant to those of thy God. Why then art thou deaf to the words of God, why art thou blind to his Lights, art thou in Despair?

God calls him, but he flyes away, his Parents are willing to detain him at Home, and he inforceth his Brother to follow him into the Fields; As if the presence of the Elements (as St. *Ambrose* saith) were a terror to this wicked man, he seeks out desolate places, and where Air and Earth appear not, but amidst the shades, and by halfs. This untamed Horse runs on without Bit, or Bridle, and drags along his younger Brother with him. In fine, as soon as he perceives himself

Dixitque Cain ad Abel Fratrem suum: Egrediamur foras, cumque essent in agro, consurrexit adversus Fratrem suum Abel, & interfecit eum. Gen. 4. v. 5.

ſelf in a Solitary place, he caſts himſelf upon *Abel* like an inraged Wolf upon a Lamb, and as a Vulture, ſeizing on his prey. *Cain* what doſt thou? It is thy Brother, it is *Abel*, it is thy other ſelf, it is the ſecond ſupport of thy Parents, and of thy Family. *Cain*, even Pitty, Bloud, Nature, and the Laws, thunder already over thy head; Alas! ſtay thy hand, and the revenging Thunder-bolt of the Juſt and powerfull God, which is ready to cleave the Clouds.

The murthering of *Abel*.

It is too late, the ſtroak is already given: *Abel* is dead. I ſee nothing but a Body ſtretched out upon the Earth, which ſwims in his own Tears and Bloud: Behold the Waves of his Bloud which mount to Heaven, and even unto God himſelf, who is ready to mingle his Lightnings, Thunder, and Voice, with this Storm.

Et ait Dominus ad Cain, ubi eſt Abel Frater tuus? Qui reſpondit, neſcio: nam cuſtos Fratris mei ſum ego? Gen.4.v.9.

Cain *where is* Abel? *where is thy Brother? where haſt thou put him? what haſt thou done with him?* Oh what Anſwers *Cain*, Am I my Brothers Guardian? haſt thou given me him in charge? I know not where he is. Ah! thou brazen-faced Creature.

Obſerve, I beſeech you, how vices ſpring from one another; and how they frame a long Web of Miſeries, which heap ſhadows upon ſhadows, untill they have at laſt lead us into a Precipice, and into the Eternall obſcurity of the Tomb, and of the diſmall Night.

Cain hath not waſhed his hands ſince the Murther of his Brother; he ſtill keeps the Knife in his Throat, and he could not wipe away the ſtains, and Drops of this Innocent Bloud: and yet this Homicide denyes his Crime, and this Murtherer atteſts an abhominable Lye to his Aſſaſſination. Good God! what boldneſs? what inſolence? what temerity? *Cain* art thou not aſhamed to diſavow this prodigious Inhumanity, theſe Brutiſh Furies, and the Maſſacer on which thy Eyes are ſtill fixed? Perjured Man as thou art, thou ſay'ſt, thou knoweſt not what is asked of thee, thou ſeemeſt amazed,

Execrable impudence.

zed, and thou art even ready to cry Murther firſt, and to call for help. But thy Brothers Bloud ſpeaks lowder than thy ſelf; that Bloud more pure, and innocent than Milk, is become blacker than Inke, to write and mark out thy offence in Characters which will never be effaced. The Earth it ſelf calls inceſſantly on Gods juſtice, and thy Brother's bloud ſeems to have given it a ſoul, a ſenſe, and voice, to excite, complain, and provoke his Indignation. Deteſtable *Cain*, inſolent Hypocrite, execrable Lyer, Envious Brother, moſt cruell Executioner, thou ſay'ſt, that *Abel* was not under thy tuition, and that thou never tookeſt charge of him. Oh! Art not thou his Elder Brother? But I hear thee, yet thou heareſt not mee. It is thy ſin, which caſts a veil over thy face; And it is the ſhadow of this dead body, which dazels thine Eyes, and is the Cauſe thou canſt not diſcern it. What e're it be, the Earth hath ſpoken too efficaciouſly, its demands and accuſations are too Juſt, and a man is obliged to give Credit to Bloud and Nature, when they freely condemn themſelves. There needes then no further proof, no other accuſers, or witneſſes: But nothing now remaines ſaving the decree and ſentence of the Judge.

Quid feciſti? vox ſanguinis fratris tui ad me clamat de terra: Gen.4.v.10.

Hear then unnaturall Brethren, hear, and, as many as you are, become wiſe at the Coſt of Cain.

A dreadfull ſentence

Let Execration, Anathema, and Eternall Malediction, ſaith God, fall on the infamous Head of *Cain*. Let him be accurſed upon Earth, and let all diſaſters powre down on the labours of his hands; and to the end his ſight, and preſence, may not infect, nor corrupt his fathers Houſe, he ſhalbe a fugitive, vagabond, and wanderer upon the Earth.

Nunc igitur maledictus eris ſuper terram, quæ aperuit os ſuum, & ſuſcepit ſanguinem, fratris tui de manu tui. Gen.5.v.11. Vagus et profugus eris ſuper terram. Gen.4.v.12.

At this ſtroak the Heart of *Cain* becomes a little ſenſible, and the hardneſs of his Soul, although too late, begines to ſoften.

Alas Lord! (ſaith he) my Iniquity is greater than thy Mercies: and my ſin is too enormous to hope for Pardon.

Dixitque Cain ad Dominum, Major eſt iniquitas mea, quam ut veniam merear. Gen. 4.v.12.

Pardon. I confesse it, and from this very moment I depart from hence like a banished man to wander day by day without peace or relaxation, where the Sun, and Moon, spread their light and clarities. Besides, my Brothers Ghost pursues, and torments me, with too much severity: Even thy self, O my God, and my Judge, chasest me away far from thy Countenance, and far from the pleasing glances which issue from thine Eyes. Ah then let the Sun, and Moon, cease to enlighten the World, and let me for ever wander amidst the Murtherous shades of *Abel*, and let my life pine away in obscurity: Otherwise I fear (saith he) that at the first sight, and encounter, some one may kill, and treat me according to my deserts.

Ecce ejicis me: Hodie à facie tua abscondar, et ero vagus, et profugus in terra: Omnis qui invenerit me occidet me. Gen. 4. v. 14.

Stings of conscience

No no, *Cain*, saith God, nothing of what thou feareſt shall happen to thee; and if any one be so rash to attempt on thee, I will make him feel the excesse of my wrath, and his punishment shall passe even to the utmost extremity my vengeance can extend. For this effect God imprinted a sensible mark upon his forehead, which served him for a safe-guard against all the Assaults of his Enimies. This done, the poor wretch went away all alone, pale, trembling, pursued by the stings of his Soul: and after some wandrings arrived in the Land of Eden, lying Eastward. It was under this Clymate, and neer unto Mount *Libanus*, that this Fugitive at last made his retreat: there it was, where he built a Citie, and had by his Wife a very numerous posterity.

Dixitque ei Dominus, Nequaquam ita fiet, sed omnis qui occiderit Cain, septuplum punietur, Posuitque Dominus Cain signum, ut non interficeret eum omnes qui invenisset eum. Gen. 4. v. 15.

The disquiets and the banishment of Cain.

Chap. VII.

The Desolations and Spoyles of Envie.

I Magin, that it is from this first Colony, and this unfortunate Mariage, that Provinces, Cities, and Villages, are since peopled with so many Brothers and Sisters, which

who have been the lively Images of *Cain*; I mean, with so many unnaturall Men and Women, who without respect or compassion towards their own Bloud, have violated the purest, and most holy Laws of Nature. Bloud raiseth every where storms against it-self, and the Members of the Body, and all the Powers of the Soul, seem only united to wage War against themselves at a neerer distance. Republicks complain, Families and Races sigh, all Countries lament, and there is no House nor little Cottage, that shews not the Prints and Foot-steps of this poyson, which hath seized the Hearts of all Brothers and Sisters. *Cain* hath so far extended his Race, that he hath every where Associats, Followers, and Children; and one would swear, to behold the Cruelties, Out-rages, and Treasons, which are daily discovered amongst Brethren, that the Tomb of *Abel* was the Sepulcher of that Piety and mutuall Amity which to all Brothers should be in lieu of Fortresses and impregnable Holds.

This abominable Monster of Jealousy, whose Teeth and Breath are putrified, hath exhaled the blackest vapours in the self same Cradles; insomuch as Brothers suck in with their Milk its Plague and Venom.

Scarce are they born, but at the same instant they resemble those Birds of bloud and prey, which live in the unfortunate Islands neer the North Pole, and devour one another even in their Neasts. These Envious and Jealous Spirits, these Angels of Night and Darkness, carry continually in their hands glasses of a thousand Faces, and coloured, with as many passions, which cause fire to be taken for smoak, black for white, and all beauties for deformities or deceits.

Ex relatione Michaelis Angli ad an. 7. perig.

I know not by what name to call these incarnate Devils, these Jealous Souls, and these Heirs of *Cain*. I know very well, that there are such every where: They are seen at Balls, at Feasts, and Comedies. They

insinuate themselves into designs, Councils, and the most secret Assemblies. They have the Key of Closets, and private Houses, and cause themselves to be seen in Publick, and felt in Secret. They resort the Randevouz of pleasure, they delight in Circuits, and are every where without abandoning themselves.

In vitis Patrum Anach.

In fine, that which is less credible, and which for my part I would not have beleeved, if a most Holy and learned Anchorite had not said it above seaven hundred years agoe, that this invisible Murtherer, this impious *Cain*, and this Jealous Spirit, is so presumptuous, as to pass even into the Precinct of the Worlds Paradise, and of Religion: There it carrys its Torch and Firebrand to the very foot of the Altar, It enters even into the Sanctuary, and powreth out into the same Chalice the Bloud of *Jesus Christ*, and of his Brother. This Deicide, this Assasin, and this *Anthropophagus*, eats the Body of the Son of God with the Flesh of Men, and that Table which serves for the repast of the one, serves also for the Feast of the other; from whence it ascends into Pulpits, it passeth through Tribunals, and in the midst of all the Sacrifices it bursts, it fumes, it inrageth, it detests, it waxes pale, it resolves to make a thousand factions unworthy of a generous spirit, it makes secret Conspiracies, it springs Mines, it provides Dungeous, it besiegeth Hearts, it sells the friendships of some, it purchaseth the protection and favour of others, it renders it self a Slave and Mercenary to this or that Man to be the Tyrant and Master of an other. Finally in all places and times, when it perceives it self the strongest, and amongst those who have either given or sold themselves to its Service, this Sacrilegious Soul, this future Apostata, this Traitor, this Envious and wicked Monster, Jealous of his Brothers Life and Happiness, not being able to strangle them, nor put a Halter about their Necks, or a Poniard into their Bosoms, casts every where the Darts of its

its Tongue, and sends forth words a thousand times more cruell, and pernicious, than the murthering Knife, which *Cain* plunged into the throat and Heart of *Abell*.

Chap. VIII.

Remedies against Envie.

But what! will any remedy serve for all these Franticks, and all these *Cyclops*, whose Hearts are ever-flaming Furnaces, and where Jealousy continually forgeth Chains and Irons? O God! O Heaven! O Laws! Justice, Sanctity, Soveraign Powers of the World! Physicians to our Maladies! Arbitrators of our lives! It is you whose sweetly rigorous hands can both ordain, remedy, and give health; It is you then I implore, and of whom I crave assistance. It is you Fathers and Mothers, who in your Houses ought to be Judges of all the differences, which arise between your Sons and Daughters, and first of all you ought to know the naturall disposition of your Children, to the end that if some *Cain* be found amongst them you may timely suppress him. Spare then neither Fire nor Steel, Hunger nor Thirst, Disdains nor Rebukes, seek out even Domestique Prisons; It is much better for them to feel the Essayes of your Paternall rigours, than to fall afterwards into the blind hands of Justice.

And it is far more gentle, that you your selves upon the first Symptoms of Evill, should take the pains to apply a Costick to them, or give them a stroak with your Lancet, than after too much remisness to see them take a sharp Razer cutting in pieces the Heart and all the Members of your other Children. Doe not say, that he is beautifull, he is tender, he is the Eldest, or Youngest Son, for after all, though he be your Son, the

reſt are likewiſe yours, and you cannot be a Father, if you are not a Judge common to them all.

As for thoſe viſible Angels, which God hath placed in Sacred Manſions, like the *Cherubin* of the Terreſtriall Paradiſe, there to Watch and Govern, It is enough for them to know where the Evill is, that they forthwith apply ſome Remedy.

I paſs then farther, and ſpeaking both in generall, and in particular to all the Heirs of *Cain*, and to all thoſe whom a Bloudy Jealouſy armeth againſt their Brethren, or againſt their Siſters. I conjure them frequently to meditate on this verity, that the miſchief they doe unto others can afford them no benefit, and that when they raiſe deſigns, and Trophies on the Ruin of others, they are but Crowns of Straw and Feathers, where inſtead of finding Mountains, and Elevations, they meet with Precipices and Abyſſes, in which they will deſtroy themſelves.

In fine, what delights and contentments can an envious Perſon have, whoſe Eyes are deſtroy'd by the pureſt lights, and to whom Acclamations and Songs of Victory are diſtaſtfull, and whoſe Heart Swims alwaies in bitterneſs, and poyſon? What Pain! What Torment! And what puniſhment to reſemble a Man accurs'd of God! to walk as a fugitive, and baniſh'd perſon upon Thorns, and Bryers? what peace can one have, who makes War againſt God, his Friends, and himſelf; and when both Night and Day he is ſeen amongſt his Brothers Ghoſts, amongſt Spectres, and Fantaſmes, amongſt the Stings and Remorces of a guilty Conſcience? what hope of good? when one is aſſured, that after the having paſſed away ſome Months, ſome Days, or rather ſome Years in the City of *Enoch*, and amidſt ſome ſlight Clarities of the Eaſt, he ſhall goe end his life in a Bed, leave his Body in a Sepulcher, and loſe all the pleaſures, all the Bleſſings, and all the lights of his Soul, in the ſhades of Night, and of the ſetting Sun,

Sun, where no Day ſhall be ſeen, but amidſt the Lightnings, Flames, and Thunders, of a God provok'd to an holy indignation.

Chap. IX.

The Building of the Ark, and the Deluge.

It is a *Maxim* amongſt Philoſophers, that Beauty is to Love, what the Soul is to the Body; and it is ſhe ſaith St. *Denys*, that gives wings to the inconſtant, ſubtil, and penetrating Bird, which paſſeth by the Eyes, Ears, and Mouth, to advance directly to the Heart, to make, like an other *Phœnix*, a Pyle upon the flames and fires of our deſires and wils. It was perhaps for this cauſe *Socrates* called the Beauty, which ſpreads its attractives on the Body, An amorous Tyranny, by reaſon this imperious Step-dame is accuſtomed to captivate all thoſe that abide under the Empire of her Looks.

Plato in his *Timeus* had almoſt the very ſame conceptions, as *Socrates*, when he ſaid, That the Colours, and Luſtre, which give light unto the ſhade, and revive the Body and Face, have a flame, which flows inſenſibly from matter and form, to infire the Souls of all Spectators. It was this mixture (ſaith *Elianus*) of Charms and Splendors, iſſuing out of the Eyes and Mouth of a Maid beautifull as the day, which ſo much ſurpriſed a certain Knight called *Dioxipus*, that although he had gained famous victories in the *Olympick* games, and was in the midſt of Glory, and Triumph, loaden with the Palms and Lawrels he had ſo often watered with his ſweat, and bloud; he was yet conſtraind to make a ſtand in the preſence of all the people, acknowledging his own weakneſs, and confeſſing that the beauty of a Lady had vanquiſhed him whom

Elianus lib. 12.

The power of beauty.

the strength of Man was never able to overcome.

Dulcem illecebram, carum venenum. Greg. Naz. Orat. 3.

I adde to these thoughts, that of St. *Gregory Nazianzen*, who hath tearms and words no less eloquent, than true, to express, that the beauty of the Body is a deceiptfull allurement, and a most pleasing poyson, which passeth from one Sex to another, and conveys it self so far into the veins, that afterwards it cannot be drawn forth but with Death.

Cumq; cepissent homines multiplicare super terram & filias procreass. nt. Gen. 6. v. 1.

These are verities, which have bin proved from the cradle of the World by Examples and accidents, which have caused too Tragick, and Publick Ruins, to be called in question: Amongst others, the first and most exemplar was the Deluge, which happened unto the World one thousand six hundred and fifty six years or near upon after the Creation, by reason the Inhabitants of the City of *Enos*, and the Children of *Adam* being multiplyed by strange increases, and in respect their bodies being fortified, and become like so many Colossusses of impiety, these Lascivious Gyants went every where like impetuous Torrents, which nothing could stop but a brutish beauty, upon which they entertained their Eyes, and loves, with an execrable Liberty. I have a horror to relate it, but it is true, that the World was then but an Infamous retreat, where all Sexes without Order, Law, or respect, breaking all the Lines and Degrees of Bloud, and Alliances, were monstrously confused. I should be unwilling to black this Paper in setting forth so many horrors and Ordures, and to recall the memory of them; but I cannot conceal, what God and *Moises* have published: Moreover the Heavens are ready to powre down Water enough to efface all these stains, and all the marks of those abhominable sins. Nevertheless I feel my Spirit affrighted at the sight of these Horrors: and my Eyes would need tears of Bloud to divert all these mournfull Objects.

Videntes filii Dei filias hominum quod essent pulcræ, acceperunt sibi uxores ex omnibus quas elegerant. Gen. 6. v. 2.

O God! who art the Origin of all Beauties, and whose

whose least Glance compleats the happiness of Angels and Saints; What! must Man! must thy Children and Creatures adhere to an other than thy self! why do'st thou permit the fairest City of the World to be but a horrid and common Sewer? And must the World become a heap of Murthers and Uncleanness? What! doe you not see these Ravens to whom some worldly beauty gives Wings to make a sodain stoop at carrion putrifi'd and almost consum'd by it's own rottenesse? doe you see all these incarnate Devils? these Gyants of the Earth, and these Men devoid of Soul and reason? who imploy all their study and care to Court an Idoll of Clay, a Face of Marble, and the Picture of a Nice dame, who is attended by excess of Dyet, Pomp of Garments, painting, musk, perfumes, wantonness, attractives, artifices, amorous looks, gestures, freedom, sport, Raillerie, Idleness, Night, Solitude, and all sorts of privacies.

Detestable Idolatry.

Surely so many vapours and exhalations as are risen from the World, or rather from Hell, for above sixteen ages together, have too much thickned the Clouds; God is necessitated at last to pluck up the Flood-gates, and open the Cataracts to swallow up the World, and cause Shelves and Shipwracks upon Mountains and Cities, as well as upon the Ocean. The iniquity of Men is too deeply rooted in the bottom of their Hearts, and all their thoughts are too strongly fastned on Evill. The Decree is given, and I see nothing that is able to with-hold an arm holily irritated.

Videns autem Deus, quod multa malitia hominum esset in terra, & cuncta cogitatio cordis intenta esset ad malum omni tempore. Gen. 6. v. 5.

God repents himself for having created Man, and bestowed on him all his labour, and affection; he repents himself, and his heart riseth at the sight and thought of this Object: In fine, being no longer able to restrain his wrath and indignation, *I swear by my self*, saith he, *that I will destroy Man, and Efface his*

Pœnituitq; eum quod hominem fecisset in terra & tactus dolore cordis intrinsecus. Gen. 6. v. 6.

name

Delebo, inquit, hominem quem creavi à facie terræ, ab homine usque ad animantia, & à reptili usq; ad volucres Cæli, pœnitet enim me fecisse illos. Gen.6.v.7.

name and memory over the face of the Universe. I will not spare even Beasts and Birds: to the end, that what hath been a Witness, Complice, or even a slave of his crime; shall also be the Companion of the pain and punishment which is ordained him. This said and done: Of so many men, who then lived upon the Earth, and of so many Families, that only of *Noah* deserved favour, and was freed from Shipwrack.

Noë verò invenit gratiam coram Domino. Gen.6.v.8.

Cumq; vidisset Deus terram esse corruptam (omnis quippe caro corruperat viam suam super terram.) Gen.6. v.12.

Dixit ad Noë finis universæ carnis venit coram me: Repleta est terra iniquitate à facie eorũ, & ego disperdam illos cum terra. Gen.6. v.13.

God then calls this holy Man, and great Patriark, to advertise, and communicate his whole design unto him.

Friend, saith God, the World is in its agony, and my Justice shall put an end to this Work, which my Love began. All my patience and delays have only served to make way for evill; And my clemency is converted into rigour; After all, my goodness is tired, and I am resolv'd to open all the Torrents of my wrath; that the World being no longer but a great Abyss, and a vast Sepulcher, may be drowned in it self, and that there may never be more mention of it.

Fac tibi arcam de lignis lævigatis, mansiunculas in arca facies & bitumine lines intrinsecùs & extrinsecùs. Gen.6.v.14.

Et sic facies eam; trecentorum cubitorũ erit longitudo arcæ, quinquaginta cubitorũ altitudo ejus. Gen.6.v.15.

Fenestram in arca facies, & in cubito consummabis summitatem ejus: Ostium autem arcæ pones in latere; deorsum cenacula, & tristega facies in ea. Gen.6.v.16.

Ponamq; fœdus meum tecum & ingredieris arcam tu & filii tui,

Goe then *Noah*, and build an Ark of Timber and Planks: make small apartments in it, and pitch it both within and without. Let it be three hundred Cubits in length, fifty in breadth, and thirty in height: make then a Window a Cubit high, and in the side contrive a door to goe in and out; dispose also Chambers therein, and be carefull, that the whole be divided into three stories, to the end the Body of this large structure may be the more commodious, and better proportioned. Afterwards I will make my accord and pact with thee: and thou shalt presently enter in with thy Wife, Children, and Cattle. Besides thou shalt conduct into this Sanctuary all sorts of Beasts and Birds, with this distinction, that amongst the clean thou shalt choose seaven of every species; and of

of the unclean, two only: pairing alwaies the Male and Female, that they may repair the Earth and Air by their Copulations.

uxor tua, & uxores filiorum tecum. Gen.6. v.18.

Ex omnibus animantibus mundis tolle septena & septena, Masculum & Fœminam: De animantibus verò immundis duo & duo, Masculum & Fœminam. Gen.7.v.2. Sed & de volatilibus Cæli septena & septena, Masculum & Feminam: ut salvetur semen super faciem universæ terræ. Gen.7.v.3.

This good Man performed exactly all that God had commanded him; he is already in the Ark, and he busieth himself in disposing and nourishing all these different Species of Beasts, and Birds.

Fecitque Noë omnia quæ præceperat illi Deus. Gen.6.v.22.

Seaven dayes were spent about these preparations, and in the miraculous *inclosure* of this new House. At the end whereof the Heavens opened on all sides, and the Sun, Moon, and Stars, seem'd to be chang'd into Sources and *Chanels*, the Air and Clouds became a Sea, and all the Elements joyned together to make of the whole World an Ocean without shoars, without bottom, without Haven, and without limit. I represent unto my self the liquid firmament, all-inflamed with his wrath and indignation who intends to alter the whole State of Nature. I firmly believe, that amidst this storm, Thunder upon Thunder, and a thousand Claps were heard, which served to arm the Heavens, the Planets, and the Clouds. It is probable that the Night and the Winds were mixed together; and I cannot doubt, but that Hell and Earth did also conspire to increase the horror of so dismall, and universall a Punishment.

Cumq; transissent septem dies, aquæ diluvii inundaverunt super terram. Gen.7.v. 10.

Rupti sunt omnes fontes Abyssi magnæ & cataractæ cæli apertæ sunt. Gen.7.v.11.

Et facta est pluvia super terram quadraginta diebus & quadraginta noctibus. Gen.7.12.

Mean while, where are you the unhappy Inhabitants of the City of *Enos*? Gyants, of what use is your Mass of Body, and those vast dimensions, which have only serv'd to make you fall from a higher pitch, and rendred your ruin more remarkable? Poor Heirs of *Cain*, Children of Men, Effeminate Spirits, wanton Souls, where are you? The Heavens fall on your Heads, the Air stifles you, the Water swallows you up,

and the Earth vaniſheth away. Fathers, Mothers, Children, Husbands and VVives, Brothers and Siſters, Kindred, Friends where are you? and where are your Monſters and Prodigies of Allyance? I behold, I behold your Towers buryed under the VVaves: I hear your cryes, your ſighs, and your voices notwithſtanding the Tempeſt; In fine your floating Bodies and your dying Souls acknowledge but too late the Exceſs of your Sins.

Ah Sin, Sin, theſe are thy Spoyls, and this is the Tempeſt thou haſt raiſed; Sin do'ſt thou diſcern the State into which thou haſt reduc'd the World, the Air, the Earth, and the Heavens? Sin do'ſt thou at laſt acknowledge that thou art the Origin of this Diſaſter, and of all theſe Calamities?

Factumque eſt diluvium quadraginta diebus ſuper terram, & multiplicatæ ſunt aquæ, & elevaverunt arcam in ſublime à terra. Gen.7.v.17.

Vehementer enim inundaverunt & omnia repleverunt in ſuperficie terræ: porrò arca ferebatur ſuper aquas. Gen.7.v.18.

Et aquæ prævaluerunt nimis ſuper terram, opertique ſunt omnes montes excelſi ſub univerſo cælo. Gen.7. v.19.

O God! Is it poſſible, that thoſe Fires, and Thunders were to puniſh Sin? Is it poſſible, that ſo many Streams, ſo many Rivers, and ſo many Seas are needfull to Efface his Image? Muſt all the Elements weep forty Dayes, and as many Nights: And in fine muſt all Nature be in Mourning, or rather in Triumph? Since every where ſhe erects Trophies, and Mountains of Water to ſwallow up the moſt ſhamefull, and moſt Inſolent of all Vices: I mean that which a Chaſt and Chriſtian Mouth dares ſcarcely Name.

During this Triumph, and Mourning, *Noah* ſteers his Veſſell, his Family, and Troops, upon the Billows. This holy man enjoyes a Calm, and ſayles ſecurely over theſe Storms and Billows. He beholds the Day in the midſt of Might; And the Tempeſt, which ſinks the whole world even as low as Hell, lifteth him up even as high as the Heavens.

Range then O *Noah*, Range upon the waters of the Deluge, and expect the day and moments, when God ſhall land thee in the Haven. And thou O Ark that carryeſt the world, and its Spoyls, behold how the Sea mākes a halt at thy approach, and keeps back its Suſpended

Suſpended waves as it were out of complacency, and an orderly reſpect. Holy houſe of God; Fortunate Sanctuary of all mankind! float on without oares or ſayles, float on, for it is the Spirit of God, and the hand of the juſteſt of men which directs and guides thee.

In effect, ſcarce were the Forty dayes expired, when in an Inſtant the Heavens dryed up their ſources; the air appeared moſt ſerene; and the great drops of Rain were turned into Pearls and dew, as it were to give notice of the return of the Sun and Morning, which ſhould begin to ſpread every where a Calm together with the Day. In a word, God remembred the hower and Moment which he had promiſed unto *Noah* to reſtrain and ſtop all his Torrents.

Recordatus autem Deus Noë cunctorumque animantium & omnium jumentorum quæ erant cum eo in arca, adduxit ſpiritum ſuper terram & imminutæ ſunt aquæ. Gen. 8.v.1.

Et clauſi ſunt fontes abyſſi et cataractæ cæli et prohibitæ ſunt pluviæ de cælo: Gen.8. v.2.

The Earth at the ſame time impatient of bearing a burthen which was not naturall to her, roſe up on all ſides, and in her emotion forc'd the waters to make a thouſand Fluxes, and refluxes, which ſufficiently teſtified the violence of theſe two Elements; At length, after ſeaven Monthes conteſt and conflict, this wandring Iland, which carried *Noah* and his family, landed upon the Mountaines of *Armenia*, expecting till the tenth Moneth, when the other Hils ſhew'd their heads and tops: Forty dayes after which, this moſt Holy and wiſe Pilot, who had almoſt ſpent a whole year in the pleaſing obſcurites of his priſon, ſtill victorious and trumphant, reſolv'd at laſt to open its window to give flight and paſſage to a Crow, which indeed went forth but never returned: For he entertained himſelf on Stincking Carkaſes and Carrion, finding there his Nouriſhment and repoſe. There needed then a purer and more faithfull Meſſenger: *Noah* choſe a Dove amongſt all the Birdes; that ſhe might diſcover whether the waters were quite retired. But this innocent Creature, and amiable Spye, finding no reſting place clean enough, returned preſently into the Ark and advertis'd

Reverſæque ſunt aquæ de terra euntes & revedeuntes & cæperunt minui. Gen.8.v.3.

Requieviteque arca menſe ſeptimo, vigeſimo ſeptimo die menſis ſupermontes Armeniæ. Gen:8.v.4.

At vero aquæ ibant, & decreſcebant uſque ad decimum menſem: Decimo enim menſe apparuerunt cacumina montium. Gen.8.v.5.

Cumque tranſiſſent quadraginta dies, aperiens Noë feneſtram arcæ quam fecerat, dimiſit corvum. Gen.8. v.6.

Qui egrediebatur, & non revertebatur, donec ſiccarentur aquæ ſuper terram. Gen.8. v.7.

Emiſit quoque columbam poſt eum ut videret ſi jam ceſſaſſent aquæ ſuper faciem terræ. Gen.8.v.8.

Quæ cũ non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam: aquæ enim erant super universam terram, extenditque manum & apprehensam intulit in arcam. Gen. 8.v.9.

Expectatis autem ultra septem diebus aliis rursum dimisit columbam ex arca. Gen. 8. v.10.

At illa venit ad eum, ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noë quod cessassent aquæ super terram. Gen.8. v.11.

Expectavitque nihilominus septem alios dies, & emisit columbam, quæ non est reversa ultra ad eum. Gen.8.v.12.

verts'd *Noah* that the waters of the Deluge were not wholely decreased. It was this newes that obliged *Noah* to expect yet the space of Seaven dayes, after which he took the Dove again and instantly gave her leave to take her liberty and Flight; Whether will she go? And where will she find a rest to perch on?

Noah in expectation, stands one while him self, an other some one of his Children, at the Window to see whether this Angel of peace would return.

Behold good news, the Dove is return'd; Notwithstanding the Night and the approaching obscurities, I have a glimse of her with the Olive-branch she carries in her Beak.

Noah what say'st thou? Make hast I pree-thee: receive this little Legat, and take from his mouth the earnest of peace; And if thou hast a mind to have more certain assurances, the term of seaven dayes will put a period to all thy desires.

Here was the last delay; for as soon as the seaven dayes were expired *Noah* cast out again the Dove to the mercy of the Waters, of the Air and Earth, where having at last found footing, she resolv'd to abide.

Chap. X.

Noahs *descent out of the Ark, and his Sacrifice on the Hills of* Armenia

Et aperiens Noë tectum arcæ, aspexit, viditque quod exsiccata esset superficies terræ. Gen.8.v.13.

Locutus est autem Deus ad Noë, dicens: Gen.v.15.

Egredere de arca tu & uxor tua, filii tui, & uxores filiorum tuorum tecum. Gen.8.v.16.

Cuncta animantia quæ tecum, & ingredimini super terram, crescite & multiplicamini super eam. Gen.8. v.17.

Egressus est ergo Noë &c. Gen.8.v.18.

Sed & omnia jumenta & reptilia quæ reptant super terram secundùm genus suum, egressa sunt de Arca: Gen.8.v.19.

NOAH seeing what had passed, uncovered the roof of his Ark, and presently perceived the Earth, the Ilands, the Haven, the fields, and the dry'd up wayes. He heard God also commanding him to depart out of the Ark with all his Company, that he might re-people the universe; which was done according to the Orders God had given him, and immediatly the same Providence which guided into the Ark the Lions of *Africa*, the Bears of the North, the Tygars of the desarts, and the Phesants of *Numidia*, sent every one back unto their own Country. I leave unto the curious to imagin what pleasure *Noah* had at the opening of his Cage: when he saw Eagles, Vultures, Austridges, and all birdes take their flight, following the track which was to carry them under their own Climate; God knows also how the Sheep fled far from the Wolfe, the Lyon from the Cock, the Hare from the Dog, which Nevertheless by secret and devine Charms, held in the Ark a Correspondence without Noyse, War, or Enmity.

In fine, during this Jayle-delivery, and these separations, *Noah* was carefull not to do like Seafaring men, who during the Storm and Tempest, invoke all the Saints of Paradise, & make a thousand vowes unto them, which Nevertheless they perform not in the Haven, and calm, but by an infinity of Blasphemies, and by the continuation of their Impieties.

Scarce was this eminent man (chosen by God for the conservation of the world) descended out of the Ark, but he instantly built an Altar, on which he offered Holocausts and victimes in honor of him who had so sweetly, and by such marvellous wayes, conducted him to the shoar and harbour.

Ædificavit autem Noë altare Domino, & tollens de cunctis pecoribus, & volucribus mundis, obtulit holocausta super altare. Gen.8.20.

Never was any Sacrifice more pleasing unto God than that; For he was not satisfyed to approve it by a motion of his Eye, as that of *Abels*; but as if the Smoak which rost from the Altar had bin a perfume imbalm'd with musk and odour, God fed himself, or rather to believe what the *Hebrews* conceived, the Spirit of God took its repose in the midest of these imbalmed fires and Flames which consumed the Sacrifice of *Noah*.

Odoratusque est Dominus odorem suavitatis Gen.8.v.21.

Odorem suavitatis, legunt Hebræi, odorem quietis (Noach)

It was in this repose that the Spirit of God and goodnesse felt it self as it were touched both with hor-

ror and pity in consideration of mens misfortunes whose propensions and inclinations to Good are so cold, and unto Evill so ardent.

Weakness worthy of compassion.

A poor heart meetes sometimes with so harsh Combats, so violent Assaults, and so unexpected Trials, that scarce can those crimes be imputed to it, which the Handes, Eyes, Tongue, and Ears have committed. It is often blind, often it is deceived; Men speak unto it and it is deaf, they interrogate it and it hath neither Tongue nor Speech; What wilt thou do? It is in vain to awaken it; For its Duskie, Moyst, and Terrestrial humors have cast it into a deadly lethargy and into a cruell stupifaction: And if at last Remedies awake this heart, it is molested with so much noise, is it is amidst so many passions and importunities which provoke it, and whisper into its Eares on every side, as it is almost impossible for it to hear the voice of its own Conscience, and the clamors of God.

Et ait nequaquam ultra maledicam terræ propter homines; sensus enim et cogitatio cordis humani in malum prona sunt ab adolescentia sua. Non igitur ultra percutiam omnem animam viventem. Gen. 8. v. 20.

Cunctis diebus terræ sementis, & messis, frigus & æstus, æstas & hyems, nox & dies non requiescent. Gen. 8. v. 22.

Benedixitque Deus Noë & filiis ejus. Gen. 9. v. 1.

It is then peradventure for this cause God promiseth unto men and *Noah*, that the Earth shall be no more accursed for their sake: He assures them that his revenging hand shall never take the Rod so universally to scourge all sinners: that from henceforth Winter and Summer, Cold and Heat, Day and Night, shall have their courses, periods, motions, and vicissitudes, with order, and by regular intervals.

Afterwardes he stretched forth his paternal, and most mercifull arm upon *Noah*, and his family, blessing his Children, and all his posterity: And it was from this fountain of Graces, and Benedictions, men receiv'd their re-establishment in the World, and a generall Command over the Elements, and Animals, which felt at the same time either horror, love, fear, or respect for them.

CHAP. XI.

CHAP. XI.

The Rain-Bow in the Heavens.

GOD resolving to confirm the Oath, and Covenant he had made with *Noah*, was so good and gratious as to imprint the Seal of his contract in the Clouds, to the end the malice of men might never be able to efface it, and that on the contrary he might be oblig'd never to make war against them, when he should see between him, and the World, those illustrious caracters of Love, and those magnificent Articles of Truce, pardon, and peace. Moreover this sign, which appeared in the heavens, was but a Bow without Arrowes; It was a resplendent Arch, and a Circle beset with Diamonds, Emeraulds, and Rubies; It was a chain of Gold, Silver, and Pearls; It was a Scarf interwoven with the most lively splendors and the most sensible lights of the Sun and Day. It was the Portraict of Peace, which appeared under feign'd and imaginary colours, or to expresse in a word all that can be thought, and said when we cast our Eyes on this wonder of the Aire; It was the Diadem which St. *John* discover'd on the head of Almighty God: and which therefore was to be for all eternity the Crown of a God, who can never change, but will everlastingly conserve this Garland and Diadem of peace.

Arcum ponam in nubibus, & erit signum fœderis inter me, & inter terram. Gen. 9. v. 13.

Cumque obduxero nubibus cœlum, apparebit arcus in nubibus. Gen. 9. v. 14.

Et recordabor fœderis mei vobiscum, & cum omni anima vivente, quæ carnem vegetat, & non erunt ultra aquæ diluvii ad delendam universam carnem. Gen. 9. v. 15.

Hoc erit signum fœderis. Gen. 9 v. 17.

O God of peace, goodness, and Love! Great God, who art alwayes loving, and canst never be loved enough! Ah! let not the World be so bold as to take up Armes to disturb thy peace. Lord let all hearts love thee, and let them be tributaries to thy affections. O God of Heaven! all Good, all Just, all Powerfull, powre down no more Storms and Abysses on our heads. Yea my God drown us in those amorous billowes, that if the World must perish at last, let it be in the Torrents and flames of thy holy Love.

CHAP.

Chap. XII.

The unhappy effects of Wine.

IT is true, that Men were never more at Peace, the Earth never more pure, and Heaven never powred down so many favours as it shed upon the Earth and the Children of *Noah*. Nevertheless in the mid'st of Pleasure, Peace, Concord, Love, Joy, and all sorts of Benedictions, this poor Man, whom all the Waters of the World, and of the Deluge, could not vanquish, was drown'd at last in a Glass of Wine.

Cæpitque Noë vir agricola exercere terram & plantavit vineam. Gen.9.v.20.

Bibensque vinum inebriatus est, & nudatus in tabernaculo suo. Gen.9.v.21.

O God! what scandall, what shame, what disquiet, and what disorder in the family of *Noah*! This good old Man, fell cold, and stiff on the ground, and it is not known whether he be dead or alive. His Children run presently to help him, but as if the fume of the Wine, which their Father had taken too inconsiderately, had dazel'd and blinded the youngest of them; instead of casting ashes, and water on the flaming Coals, which consum'd his poor Father, he made a bon-fire of Mirth, and scorn about his Nakedness: and with an unparalleld Impudence discover'd to the Eyes of all his Brethren, what Nature hath concealed. His Brothers nevertheless were more respectfull, and prudent than himself: for immediatly Piety cast veyls over their Eyes, and Love, though Blind, found out Artifices to cover an Object which was neither decent nor lawfull to behold. It was in recompence of these chast duties, that *Noah* being returned out of that Abyss, into which Wine had precipitated him, open'd the Eyes of his Body, and Soul, and afterwards perceiving the unnaturall Impudence of *Cham*, he darted forth the Thunder of his Malediction against his Son *Chanaan*, beseeching likewise God to bless, and fill *Sem*, *Japhet*, and all their Progeny, with his Graces. It was from their Posterity all the

Unnaturall Impudence.

Et vidit Sem & Japheth pallium imposuerunt humeris suis, & incedentes retrorsum operuerunt verenda Patris sui: faciésque eorum aversæ erant, & Patris virilia non viderunt. Gen.9.v.23.

Ingenious respect.

Evigilans autem Noë ex vino, cùm didicisset quæ fecerat ei filius suus minor, ait: Maledictus Chanaan, servus servorum erit Fratribus suis. Gen.9.v.24.

Dixitq; : benedictus Dominus Deus Sem, sit Chanaan servus ejus. Gen.9.v.26.

the Generations of the World are descended; and they were the Persons who laid the foundation of *Sodome*, *Ninivie*, *Salem*, and *Gomorrha*; as also of so many other famous Cities, from whence afterwards Arts, Republicks, Policies, Governments, and all the Empires of the Universe took their Rise.

Dilatet Deus Japhet, &c. Gen.9.v.27.

Chap. XIII.

The Tower of Babel.

AT that time though Hearts were divided, and all opinions different, yet there was but one Mouth, but one Interpreter of Souls, and one common manner of Speech. But as it is very difficult for the Tongue long to bely the Heart; So it hapned not long after that the Inhabitants of the Earth feeling the Justice of their own Consciences which call'd upon that of God, and threatned them with the comming of another Deluge, resolv'd to build a Tower, and raise the top of it even as high as the Clouds. The chief Undertaker of this famous Structure was the Gyant *Nembrod*, Granchild to that Reprobate *Cham*, who discovered his Fathers shame. This Architect was of a proud Nature, and of a Capricious humour, believing that his enterprises, and designs, were to be executed without the least opposition.

Erat autem terra labii unius, & sermonum eorundem. Gen. 11.v.1.

Cumque proficiscerentur de oriente, invenerunt campum in terra Sennaar, & habitaverunt in eo. Gen. 11.v.2.

Et dixerunt: Venite, faciamus nobis Turrem, cujus culmen pertingat ad Cælum, & celebremus nomen antequam dividamur in universas terras. Gen.11.v.4.

In effect, never was any work undertaken, and advanced with more Expedition, nor with more Ardor, Zeal, and Submission. But the Grand Designer of the World, the Architect of the Universe, and the generall Producer of all things, who takes delight to confound the Wisdome of the Wise, and to overthrow the Plots, and Enterprises of the most Powerfull, beholding these Fortifications rais'd neer mid-way, and being able no longer to endure this Audacity, and these presumptuous Attempts, resolv'd at last to over-turn

Descendit autem Dominus, ut videret civitatem, & Turrim quam ædificabant filii Adam. Gen.11.v.5.

all these Forts, and to cast a generall confusion of Tongues amongst the Carpenters, and Masons. This made a Tower of *Babel*, that is to say of Disorder, War, and Confusion. This stately Building, this lofty Cittadell, this impregnable Fort, was but a Labyrinth of deaf and dumb people, who spake without hearing one another, and cry'd out when it was not in no mans power to help them.

Venite igitur descendamus, & confundamus ibi linguam eorũ, ut non audiat unusquisque linguam proximi sui. Gen.11.v.7. Et idcirco vocatum est nomen ejus Babel, quia ibi confusum est labium universæ terræ, & inde dispersit eos Dominus super faciem cunctarum regionum. Gen.11.v.9.

Behold the Enterprises and Designs of the World: Behold the Structure of the Gyants of the Earth, and the Sanctuary of their Pride.

Men are wont to build, with much trouble, they raise Towers, they Flanck Bulwarks, they strive to render themselves impregnable, or rather unaccessable by inferior people, they have also cemented their Walls with their purest Bloud, and a thousand poor Husbands, as many Widdows, and six times as many Orphans must needs have bin swallowed up under these foundations. What comes of all this? The Roof is not yet layd, when a Wind and Tempest riseth, which must carry them away: The sweat and tears of the Workmen, over whom they tyrannized, are ready to make the whole Body of the Fabrick to shake under sad ruins; what ever happen, the Masters and Tyrants shall never enter into it; or if they doe, it shall be but to enclose therein the anxieties of their old age as in a dolefull prison. Yes, those great Buls of Brass shalbe the first Furnaces of those cruell *Phalarisses*; and those imaginary Theaters of their Grandeurs shall serve but as a Scaffold on which their Glory and Honour shalbe immolated.

Phantasms of the World.

Vanity of this VVorld! glory of a few dayes! Phantasms of the Earth! seeming beauties! Men, what doe you think? and why I beseech you, so many Houses, so many Castles, Cities and Villages? cast your Eyes on the Tower of *Babel*, and dread at least the fate of the like disaster. Finally then make your VVils, Ingrave

grave your Epitaphs, seek out six or seaven Foot of Earth, and from henceforth think only on erecting your Tombs. Goe, consult your Ancestors, your Fathers, and Masters; cast your selves at their Feet, enter into their Sepulchers, search into the bottom of their Monuments, and be not affrighted to behold so many ravell'd Crowns, so many broken Scepters, and so much Purple serving only to cover VVorms.

Imitate those many Princes, and great Ladies, who have commanded their Coffins to be made, when they were in perfect health, and who often descended into them to learn, during life, what must happen after death; At least doe like *Philip* of *Macedon*, who every Day at his waking had a Page to remind him, what he was, and what he should quickly be. I assure my self that these practices will suddenly alter your designs, and that your most serious thoughts will at length rather entertain themselves on Death, than Life, and rather on a Sepulcher, than on a Family.

Advertisement of *Philip* of *Macedon*.

Homo mortalis morti subditus.

The end of the first Book.

THE HOLY HISTORIE, FIRST TOME.

ABRAHAM and *ISACK*,

SECOND BOOK.

Chap. I.

Abrahams *departure out of his Territories, and his entry into the Fields of* Moreth, *where he erected an Altar, and where God appeared to him the second time.*

THe *Genius* of Philosophers had reason to say, That the most dreadfull and difficult Trade of the VVorld was to govern Men. In my opinion nevertheless it is not impossible to meet with Kings capable of this Government, provided their Crown, Scepter, and Empire exceed not the bounds, and limits of Nature, and of a purely Politick, and Civil Life, which follows the Conduct of Men, and Laws. And if by the Government of men, this ravishing Spirit understood the Orders, *Idea's*, and designs, which are needfull to guide men amidst

amidst the Accidents, and by-ways of a Moral, Supernatural, and wholy Divine Life; I say, and maintain, that it is not an employment proper for Men, but only the Office, and Function of the most wise, and most holy Providence of God. It was also, as I believe, the opinion of *Aristotles* Master; for I heretofore took pleasure to remark in his most charming, and true *Idea's*, that Man was in this Life, as in an Army, that the Destinies were his ranks, Occasions his weapons, his Enemies all sorts of disasters, his Confederates misfortunes, and finally for conclusion, that he was in the World as in a Field of Battail, in which God was to him a King, Master, Captain and Soveraign Governour. *Pythagoras* was then mistaken, when he said, that God ruled not the sublunary VVorld, to wit Men, but by the assistance of two great Powers, which are Counsell, and Fortune, or Destiny. It is God who governs us, it is his Hand which guides us, his Eye which conducts us, and it is his powerfull Finger which hath Ingraven his Laws, not in Tables of Brass or Marble, but in the Center of Hearts, and Souls. *Philo* differed not in opinion, as I imagin, when he said, that Man bears his Master within himself, which is nothing else but an internall Light which is the Signet of our Souls, the Spirit of our Spirits, the Life of Reason, and according to the Hebrew Text, a Standard sparkling with Heavenly Lights. Finally it is in the midst of these Lights, that the Voice of the Holy Ghost, and the VVord of the *Word* is heard, and Imprints it self in the Soul with the most resplendent, and luminous Rays that can enter our Spirits.

Plato in pluribus locis.

The marvellous State of Man.

Vexilla super nos lumen vultus tui. Text. Hebr.

Now it was, by the Favour, and Splendor of these conquering Lights, and victorious Voices, that *Abraham* was chosen amongst Men, as the Person who would be the most obedient, most faithfull, and most conformable to the VVill of God. It was saith St. *Cyril* about the time when *Ninus* held the Reigns of the

The calling of *Abraham.*

Cyril. lib. 3. cont. Jul. Apost. Ex medio deceptorum ereptus ad lucē veræ agnitionis Dei vocatus est.

Assyrian Empire, and when the World was buryed in the darkest obscurities of Infidelity, that this Angell was drawn out of the Errors of Night to adore the Verities of the Day. It was, as one may imagin, even according to the History of *Moyses*, either during a most Heavenly sleep, or in an Exstatick awaking, or finally by means of an Angell cloathed with an humane Body, that *Abraham* heard distinctly the Voice of God, which said unto him,

Abraham, *it is time to leave thy Country, and Kindred, and to abandon thy Fathers House.*

Egredere de terra tua, de cognatione tua, & de Domo Patris tui, & veni in terram quam monstrabo tibi. Gen.12.v.1.

Follow me then, and repair unto a Land, and under a Clymat, which I will shew thee; every where I will be thy Star, thy Pole, and my Eye shall serve as Guide, and Torch to conduct thee to the Haven and Landing-place.

Well then *Abraham*, get thee out of thine own Countrey, leave all thy Friends, and break those many tyes, which Blood hath woven in thy Veins and Heart. The Milk thou hast suck'd is from henceforth no other than poyson, the Nourishment thou hast receiv'd from thy Parents doth but sustain thy Body, and stifle thy Soul: In fine the Light and Brightness of Heaven cannot be seen amidst the Shades and Smoak of thy Country.

But what! must poor *Abraham* leave himself? O my God! why dost thou oblige him to forsake his beloved *Chaldea*, and why wouldst thou have him separate himself from his Kindred and Friends? He is in a flourishing City, and thou perchance wilt lead him into some solitary place or desart. He lives in Glory and Honour, and possibly thou intendest to reduce him into a state of Scorn, and Contempt. He wants nothing at Home, and it may come to pass, that every thing will fayl him amongst Strangers.

These motives are too weak to break the Desires, and Designs of a Soul which God courteth. *It is a delicious*

delicious thing to leave the streams for their source, and to forsake our selves to give our selves unto our Maker. The World and *Chaldea* are but a poynt in comparison of the Firmament, and all the Elements in respect of the Impyreall Heavens, are but a heap of vapours, and a Globe of exhalations. To this I adde, that the most peopled Cities, and Provinces, are frightfull Dens, liveless Bodies, and most solitary Desarts, if God be not there; and on the contrary, the most dreadfull Solitudes, and least inhabited Grots become Courts and Palaces, as soon as God and his Spirit reside therein. Finally all Reposes are Disquiet, all Peace is but War, all Honours are Contempts, Parents are Traitors, Brothers Envious, Friends Deceivers, Houses and Beds Sepulchers, and Life is but a Death, or at best, but a long, and dolorous sickness, unless God be the Loadstone of our Hearts, the highest pitch of our Glory, and the Center of all our affections: for he shall then be our Father, our Brother, and our Friend, and in his bosome we shall find our Countrey, Parents, pleasures and delights without bitterness, and without any mixture of those passions, which are still arm'd to besiege our Hearts.

Abraham understood all these verities from the very morning of his vocation; and at the first overture of the favours which God imparted to him, he took a Staff in his Hand, and became a Pilgrim in the World, sufficiently discovering, that the life of Man is but a Pilgrimage, and that a Man shall first, or last, reach the Port. It was nevertheless hard for him, as I believe, to take his Wife for a Companion in his voyages, to adopt his Nephew for his Son, and to bring away all his Goods, and Baggage, before his Kindred could have notice of it. Then God knowes what Noise, what Tumult, what Astonishment in the whole Family, and amongst his Allyes: God knowes whether Friends appear'd troublesome, and whether the most indifferent strove in this case to expresse their passion. Let every one

one represent unto himself what may befall him, and what is wont to surprise all those that depart out their Country, and are oblig'd to forsake their Friends; They imagin that even Iron, stones, trees, and beasts, look upon them with the Eyes of Compassion, and that what ever hath least of animation assumes Voices, and Tongues to testify their regret, and bid them adieu. A poor Soul hath then very sensible convulsions, and amidst so violent, and sweet assaults, it is almost impossible to remain a Conquerour.

It is in vain to advertise him, that it is God who speaks unto him, that it is an Inspiration from Heaven which presseth him, and that they are the Graces of Paradise which will triumph over Nature, and Hell.

Notwithstanding these thoughts, and inspirations, the Sun doth not rise, but to present unto him a thousand Portraictures of those whom he hath left behind. The Moon, and Starrs, shew him by Night, and in sleep, nothing but the Images of those whom he hath abandoned, and he awakes a Thousand times with sighes from his Heart, and teares in his Eyes, to imbrace the Shadows, and Phantasmes of his deerest Friends. This is that at last which makes him often renounce his good purposes, and take truthes for Illusious, and Darkness for rayes of light. Alas what Shame, and Cowardise! This poor man is not gone a Musket-shot from the City, and scarce hath lost the sight of his steeple, but he presently reassumes his former wayes, and returns with an intent to build his Tower, or rather his Tomb, on his Chimney's Harth.

Abraham was far more couragious, and the rayes which God darted into his heart made not onely more lively, but more constant Impressions therein. For immediatly he begins his journey, he goes on without prefixing any Limit to himself, he obeyes a single voice, and followes a guide, who having once spoken, disappeares.

Let

Let any one stay him that will, his heart ceaseth not continually to fly, his spirit sees an object which is invisible, and leaving what he hath, he is assur'd to find what is promised him.

Is not this a strange resolution, and will not these generosities be thought too blind in a worldly mind? No truely, these thoughts will never fall into a Soul, which knows the force and power of a vocation wholy divine, such as was that of this incomparable Man, chosen to be the father of Nations, and in whose person God blessed all people and generations.

Faciam te in gentem magnam, & benedicam tibi, & magnificabo nomen tuum, erisque benedictus. Gen. 12. v. 2.

Well then: are not the first effects of this vocation great Prodigyes? It is peradventure for this reason *Gregory Nazianzen* tearms the vocation of holy Souls, a grace, which hath nothing Common in Nature, and this is that which induced *Zozemenus* to call it a Convincing Revelation, and whose lightning is like a Thunder-bolt which carries away all that stands before it.

S. Greg. Naz. orat. 3. ac orat. 20, & orat. 25.
χαριν χαριν.
Zozomenus. lib. 2. c. 16.
χαρις δηλωσεις

Whatever it be, the vocation of *Abraham* was a stroak from Heaven, and one of the fairest conquests God hath ever made over hearts.

March then *Abraham*: Carry with thee that happy *Sara*, who makes up the moity of thy self; and till God shall please to give thee Children, let *Lot* be the Son and be thou a Father to him.

Farwell then for ever dear Land of *Chaldea*; And you *Lot*, *Abraham*, and *Sara* goe joyfully unto *Canaan*.

They are already gon, and I see them departing out of the Territories of *Sichem* to advance directly unto the plaines of *Moreth*. It was in this famous plain, and in this delightfull vally, which divides the Mountaines of *Gelboa* from that of *Hermon*, where the more languishing, and lesse rapid waves of *Jordan* are seen. There God a second time appeared to *Abraham*, and there also he gave him both the promise, and possession

Pertransivit Abraham terram usque ad locum Sichem, usque ad vallem illustrem. Gen. 12. v. 6.

Borcardus. 1. Paral. c. 7.

Apparuit autem Dominus Abram, & dixit ei: semini tuo dabo terram hanc. Gen. 12. v. 7

of

of the land of *Canaan* for himself and his posterity.

Admirable magnificence.

Is not this a most admirable draught of Gods sage prodigallity and illustrious Magnificence, who in exchange of a foot of ground gives intire worlds? He will have the Heart, and for the heart he gives Himself, and in him the Creator of souls, and the Soul of all hearts. Alas! what is a corner of the Earth compared with the Land of promise? what is a country and City in respect of the firmament? And where shall wee find brethren, kindred, or friends, without pretension, interest, or any suspition of deceipt, as are found in Heaven?

Ah! I no longer wonder that so many Kings and Queens, so many great Lords and Ladies, have followed the happy, and blessed steps of *Abraham* to enter into the territories of the earthly Paradise, and of Religion. I remain no longer amazed to see so many young gentlemen, brave, rich, couragious, and learned; So many tender, fair, and wealthy virgins who often in the sight of Royall Palaces, and Courtes, make a most sweet, most holy, and most honorable retreit into Cloisters, to see them place their honor, all their delights and riches in a most amiable and delicious prison. Good God! How peaceable are these divorces, how free are these Captivities, and how holy are these resolutions? If God give the whole for a part, Worlds for one kingdome, the Heavens for one Country, and a hundred-fold for one; who wilbe astonished to see a *Theodosius*, an *Anastasius* and a *Michael* quitting the Empire of *Greece* to enclose themselves in a Monastery? Who will wonder to see a *Charlemain*, Son to *Charles Martell*, who abandoned all the hopes he had in *France* to live out of the road of the world, and the Court, on Mount *Soractes*? and what great wonder is it to see in the Kingdomes of *Spain*, a *Veremond* King of *Castile*, and a *Remirus* King of *Aragon*, following the happy steps of a like conduct? Surely I see nothing which is too admirable, when for the same cause *Sigebertus*

Zeno : tom. 3.

bertus left his *England*, *Charls* his *Germany*, and so many others, who have forsaken their most vast, and most glorious Monarchies. It was little considerable for *Radegond* and *Baltildus* to despise *France*, though it were one of the Largest, most Noble, and most August Kingdoms under Heaven. It was then yet less considerable for all those, who have followed their steps and examples: for doing what *Sara* and *Abraham* did, they could not doubt but God would guide them out of their Empires into a Land of plenty, where Crowns and Scepters are the Arms of an Eternall possession.

It remains then for all those, whom he hath taken by the hand, as he did *Abraham*, and led them over the Banks of *Jordan*, and through the shades of *Hermon*, to build there an Altar on which they might offer Sacrifices of Love, and Acknowledgments, as *Abraham* did.

Qui ædificavit ibi Altarem Domino qui apparuerat ei. Gen. 12.

Chap. II.

The Voyages of Abraham *and* Sara *into the Land of* Egypt.

Saint *Thomas* hath excellently well noted, that courage is a force of Spirit, alwaies bold, alwaies constant, and which is found not only amongst assaults, onsets and sieges, but it delights also, to sustain a long time the violences which present and oppose themselves to it's desires. It is not then a perfect Act, of Courage, and Force, to undertake some voyage, and to put our selves on our way; But we must advance even unto the End we propose to our selves. And whether it Hails, whether it Rains, whether it Blows, or whether it be fair Weather, we must still have, as a brave Pilgrim said, our track and way mark'd out not on Sand, and Earth, but in the Heavens; that is to say above

D. Th. c. 26. & c. 28. 1 in aggrediendo. 2 in sustinendo.

above the Sun, and Stars, which have alwaies regular motions, and pass through the midst of Monsters without either stop or seeming astonished. It was, as I believe, on this pleasing Mirror, and on this Card of the most constant designs, and of the most assured voyages, or rather on God himself, that *Abraham* leaving his own Country instantly cast up his eyes, well resolv'd to follow him every where, who served him for a Master, a Conductor, a Sanctuary and Country. He left then the plains and vallies, to ascend the Mountains, as still desirous alwaies to make new progresses, and to advance without any intermission.

Et inde transgrediens ad montem, qui erat contra orientem Bethel, tetendit ibi tabernaculum suum, ædificavit quoque Altare Domino, & invocavit nomini ejus. Gen.12.v.8

It is he then whom I see spreading his Pavillions on the top of a Mountain, and erecting an Altar to invoke the name, and assistance of God his Conductor.

Listen a while, and hear from his mouth the thoughts of his Soul.

A farwell to the World.

Great God! I have forsaken all for thee, and at the first command I received, I obeyed the voice of thy most amiable providence; at length behold me here out of my Country, far from my own Possessions, and severed from my friends: I am ignorant, where I am; but I only know, that I am with thee. It sufficeth me, O my God, all my desires are pleased, and my Soul is fully satisfied. Farewell all my kindred, farewell my friends, farewell my Country. O my God! me thinks at every step I make, I conquer a Kingdom, all my guests are Kindred, the little Hils are my Dungeons, the Fields my Cities, and all that the day discovers to me of Earth, of Rivers, of Air, and of Seas, is my Country, my House, and my place of entertainment. O God! how Magnificent are thy bounties, and how delightfull it is to follow, and serve so sweet a Master as thy self! Ah! let my Mouth, and Tongue bless thee, and let them not from henceforth serve but to invoke thy holy name. In fine, I will not only ingrave these thoughts upon this Altar: But to the end I may publish

publish them through all the Countries whither the Sun carrys his light; I make my self the Companion of this Storie, and without further delay I leave the East to advance unto the South.

Perrexitque vadens, & ultra progrediens ad Meridiem. Gen.12. v.9.

It often happens that God makes use even of the least sensible, and most inanimate Creatures to impart his graces unto his Elect. Sometimes he enters into the Heart with the break of Day. His Lights, and Clarities often mingle themselves with the Night, and when the Sun sets to give rest unto the Body he causeth a miraculous Morning to arise, which awakens the Soul: Now I no wayes doubt, but our Pilgrim in his journyes towards the South feels also more resplendent ardors, and more infired lightnings, which inflam'd him with more violent, more zealous, and more lively desires and designs.

Facta est autem fames in terra, descenditque Abram in Ægyptum, ut peregrinaretur ibi prævaluerat enim fames in terra. Gen.12. v.10.

Mean while a generall famine came over all the Land of *Canaan*; in so much as our happy Traveller is enforc'd to take a farther journey, and to descend into *Egypt*: where flying from the sythe, and weapons of that mercilesse thing, which alwaies takes his enemies by the throat, he fals into the hands of an other no less cruell Monster, who commonly steals in by the eyes to surprize and suffocate Hearts.

Cumque prope esset ut ingrediretur Ægyptum, dixit Saræ uxori suæ: novi quod pulcra facies Mulieris. Gen. 12.v:11.

This man wholy inlightn'd by God, and who carried in the bosome of his faithfull moity, the purest, and most holy flames of his Love, beheld a far off the smoak of a most dangerous fire, and fearing least his dear *Sara* should be there either by mishap or force surprised, he thought it fit to say unto her.

Et cum viderint te Ægyptii, dicturi sunt: uxor illius est, & interficient me & te reservabant. Gen.12. v.12.

Wife, we are here on the Confines of *Egypt*: but yet I am afraid, lest these souls a thousand times more black than their bodies, lay not some blemish on thy chastity. I fear lest these Ravens of *Egypt* should powre down on the beauty of thy Face, and make it serve as a prey to their most infamous Loves, and afterwards my life as a victim to their sensuality.

Dic ergo, obsecro te, quod soror mea sis: ut bene sit mihi propter te, & vivat anima mea, ob gratiam tui. Gen.12.v.13.

Cum itaque ingressus esset Abram Ægyptum, viderant Ægyptii Mulierem quod esset pulcra nimis. Gen.12. v.14.

Tell them then I pray thee, that thou art my Sister, and that I am thy Brother, to the end I may escape by this amiable Stratagem.

Et nuntiaverunt principes Pharaoni, & laudaverunt eam apud illam, & sublata est Mulier in domum Pharaonis. Gen. 12. v. 15.

All these forecasts were not grounded on a vain fear, and some erroneous Judgment: for scarce were these two Doves of *Chaldea*, these two Turtles, and these two chast Lovers entred into *Egypt*; but instantly the Princes of *Pharaoh*, who were the Ministers of his impurities, carried away the chast *Sara*, and brought her to Court; which was a *Seraglio* of luxurie and lubricity. Mean while what can a chast, and couragious Husband say, or think, who sees before his eyes the rape of his Wife. Unfortunate *Abraham* what wilt thou doe? are these the Promises which God so often made thee of filling thee with all his favours and benedictions? Ah what can the loss of a Wife make a Man a Father of all People, and Nations? and is this the recompence of that Faith, Obedience, and Piety, which seemed not to raise up thy Body from the Earth, but to Elevate it to the Heavens? Behold War on the one side thundering against thee; and on the other side Famine pursuing thee, and *Egypt* which hath ravished from thee all the honours, pleasures, and purest entertainments of life.

Most just apprehensions for Worldly Men.

From whence then spring all these misfortunes? Is it perchance because thou hast too suddainly left the way which God had marked out to conduct thee between the arms of a most loving Providence, which was able to nourish thee in the midst of desarts and famine? It is peradventure because thy vows, and Sacrifices, were not perfect; Or else art thou not charged with the spoyls of thy Family, by the excess of an ill regulated Love? Or finally hast thou not propos'd to thy self for the end of thy travell the hopes of some gain, or trafick? Or else that which is apparently more honourable, hath not the curiosity of seeing, and knowing, what is done elsewhere, snatched thee out of *Caldea*

Caldea to hurry thee into unknown Countries?

I confess, that commonly these are the Western Winds, which swell the sayls of those who travell either on Land or Sea.

But certainly as for *Abraham* nothing less than such designs: Why then will you tell me, that it is God who afflicts him, and wherefore is that, which he doth for his sake, so rudely, and furiously crossed?

Ah! my friend whoever thou art, who askest this question, take not ill what I say unto thee, that thou art a stranger, and Pilgrim in the Land of God, and in the wayes of vertue In a word, thou knowest not the secrets of a Conduct wholly Divine, which is accustomed to employ all the instruments of mis-hap, and all the disgraces of fortune, to erect trophies unto its dearest friends: often war, plague and famine, maladies, affronts, falls, exiles, and all that is most dreadfull in Nature, take up armes to assault the life of one predestinated person; but afterwards Comets transform themselves into Rainbows, Famine changeth its syth into the horne of abundance, affronts become honours, misfortunes become favours, banishments palaces, and all the moments of Dayes and Nights will render themselves celebrious by some new benefit in favour of these happy infortunates.

Triall of Constancy

Fine Metamorphoses.

Courage then *Abraham*, and no wayes doubt, but the fidelity which *Sara* hath vow'd unto thee will be proportionable to that thou rendrest unto God. As for *Pharaoh* his Hands are bound, his Eyes blind-folded, and his Heart so full of bitterness, and grief, as at present he cannot attend to the research of remedies, and of his own liberty. Lay aside now all thy fears, and thou also *Sara*: for thy Heart is a Sanctuary of Peace, and a Temple of Love, of which God alone, and *Abraham* keep the Keys: Besides, these clamours thou heares, and which resound every where, are but the forerunners of thy liberty, and the witnesses of the vengeance

Flagellavit autem Dominus Pharaonem plagis maximis, & domum ejus propter Sarai Uxorem Abram. Gen. 12. v. 17.

vengeance God hath already taken of *Pharaoh*, and likewise of all the Princes of his Court.

Vocavitq; Pharao, Abram, & dixit ei: Quidnam est quod fecisti mihi? nunc igitur ecce conjux tua, accipe eam, & vade. Gen. 12. v. 19.

In effect this great God, who is jealous of the glory of his, sent such harsh scourges to *Pharaoh*, and all those who had bin his complices, as scarcely had this unhappy Prince the means to see the Face of *Sara*. This disastrous Court is no longer but a Dungeon of Darkness, a Galley of Slaves, and a large Hospitall of despairing Franticks. Every where Violated Chastity, the Rights of Mariage, and Hospitality, dart forth Thunder-bolts; And from the poysoned shafts nothing but lamentable voices, and bitter plaints are heard, which correspond with the stroaks of a most holy and just severity.

The Court of *Pharaoh*.

Ah God! if these salutiferous cryes could be carried upon the wings of the Winds from one Pole to the other, to advertise so many Egyptians, who are either in the Dust of the World, or breath the air of the Court. Cry out then *Pharaoh*, cry out, and awake so many sleepy Souls, which lie in soft Downy Beds, as Coles under Ashes to entertain the ardor of their impurity.

Doe you see these lascivious men, and these ravinous Wolves, who are in quest of their Golden fleece, and seek our Flesh, and Bloud, to satiate the rage of their brutality. For this they ingage their Servants, and Hand-maids they subborn confidents, they lay ambushes every where, and either, soon, or late, some chast *Sara* must be taken away.

Luxuria dulce venenum, perniciosa potio humanum corpus debilitat, & virilis animi robur enervat. Hugo à S. Vict. lib. 4. inst. Monast. t. 1.

But at the same time, saith *Hugo Victorensis*, the poyson of their infamous Mouths cast forth into the Bosom of Virginity, reascends into its Source and steals almost insensibly into the Veins of a Body, which immediatly becomes corrupted; from whence ariseth, that the Heart it self is presently infected, and it is from this Plague of Souls, and this Canker of Bodies, so many fatall blindnesses, so many blind furies, and so many furious errors doe afterwards Spring, which cause

cause in the Body an Abysse of Maladies, and in the Soul a Maze or Labyrinth of reason. These burning coales, and these flames, saith *Justinian*, which beget such sad fires in the body, and fill souls with so black, and thick a smoak, rise from the fire of hell. It is this fire to which good chear serves for Nourishment; It is this fire which Pride, and Presumption inflame and inkindle on all sides; It is this fire whose sparkles are Lascivious provocations, its smoak is but a most dishonorable Fame, its ashes are Miseries, and Calamities, and in fine, it is onely in the Hells of this World where this intestine fire is found.

Ignis internalis est luxuria cujus materies gula, cujus flamma superbia, cujus scintillæ prava colloquia, cujus fumus infamia, cujus cinis inopia, cujus finis gehenna. Laur. Just. c. 3. de sop. in lig. vitæ.

Let us judge then after this of the Greatnesse of Evill by the excesse of Punishment, and if some one have a mind to die the most detestable death in Nature, let him lead the most enormous, and execrable life which can be in the sight of Heaven.

But let us return to *Pharao*, who was constrain'd to stifle his unlawfull Loves in the Ocean of his miseries, and who at last restor'd to *Abraham* the flower, which had bin cruelly wrested from him.

Chap. III.

The Agreement of Abraham *and* Lot *upon the Controversy between their Shepheards.*

Peace and Purity are two sisters, which have no other Father or Origin but Love, and the Spirit of God, which cannot breath but in a calm and in cleanesse, there is its native Air, Element, Temple, and the usuall place of its residence; And it is peradventure for this reason *Solomon* was accustomed to adorn the gates of his Temple with Lillies, and Olive-branches, desiring thereby to inform us, that none are to enter there,

Inseparable companions.

there, but by the doors of Peace, and under the ſhade of the Olive-branches, which are marks and ſymboles of Peace and Purity.

This being ſo, I wonder not that *Abraham*, who was animated with the Spirit of God, and endued with no other than the pureſt paſſions, did expreſs ſo much love, and inclination to Concord and Peace.

unde et facta eſt rixa inter paſtores gregum Abram, & Loth. Gen. 13. v. 7.

He ſeemed Nevertheleſſe to have ſome cauſe to commence a ſute, to wage war againſt *Lot* for the preſervation of his rights, and authority, which might receive ſome prejudice by the ſtrife, which aroſe between his ſervants, and thoſe of *Lot*, their deſign being to become Maſters, contrary to Juſtice, and Reaſon. Which *Abraham* ſeing, to prevent all the diſorders which might enſue on this firſt deſign, he ſaith unto *Lot*,

Dixit Abram ad Loth: ne quæſo ſit jurgium inter me & te, & paſtores meos, & paſtores tuos, fratres enim ſumus. Gen. 13. v. 8.

Nephew I pr'ythee remember, that hetherto I have not treated thee as an Uncle, but rather as a Brother; what a ſcandal would it be, if we ſhould begin to live together either like ſtrangers, or elſe as Enemies? I had rather loſe all the goods of the world, than that of thy friendſhip: But I ſee clearly that theſe Shepheards, and mercenary friends, are the perſons who endeavour to engage our paſſions with their intereſts: It would then be more prudently done to ſever our flocks, than to diſunite our Mindes, and therefore dear Nephew take what you pleaſe. If thou goeſt to the right hand, I will take the left: and if the left, I will paſſe to the right.

Ecce univerſa terra coram te eſt, recede à me obſecro, ſi ad ſiniſtram eris, ego dexteram tenebo, ſitu dexteram elegeris, ego ad ſiniſtram ibo. Gen. 13. v. 9.

Well then, is not this to love peace, and to purchaſe at his own expence ſo pretious a treaſure? Is not this to be magnificent, and can any one ſeek an accord with more Prodigality? Where are then theſe little hearts, and theſe narrow Souls, which are ſtill bury'd amidſt their own intereſts? Where are theſe worldly People whoſe Eyes may ſooner be turn'd out of their heads, than monies out of their hands? Where are all theſe Pettifoggers, and theſe Lawiers, who are alwayes for delatory ſutes, and place all their hopes on a forged will, or a falſe contract? They are like Moles, which have alwayes their Noſes in the Earth, and inceſſantly inlarge their holes and graves. What ſhame is it for a man of courage to be ſtill fighting on a ſlight occaſion, and to conteſt upon the point of a Needle who ſhall carry it? Alas! where are the *Abrahams*, where are the brothers, kindred, and friends, who ſhall ſay one to the other, for Gods ſake let us live peaceably, rather let us dye a thouſand times, than wage war for thoſe goods which either ſoon or late we muſt leave?

Intereſſed Souls.

My God! Theſe are generous, and heroick thoughts; To hear them, I conceive my ſelf to be in thoſe golden Ages when men carry'd their hearts on their lips, Crowns of Olive-branches on their heads, hornes of plenty in their hands, their eyes in each part of their body, and the Chains of a holy friendſhip as bracelets and collers of Gold; Finally where the goods of the earth were trodden under foot as common to all men. And this cauſed that plenty of all things was carry'd every where upon a Triumphant Chariot, caſting Gold, and Silver to all, that would but take the paines to gather it. God himſelf governed the Reignes of this fortunate Chariot, and as if he had a purpoſe to make every man a Monarch of the univerſe, he ſaid the very ſame to them as to *Abraham*, when the love of Concord, and Peace, had ſever'd him from *Lot*.

The Golden Age

Dixitque Dominus ad Abram, leva oculos tuos, & vide à loco in quo nunc es ad aquilonem, & meridiem, ad orientem, & occidentem. Gen. 13. v. 14. Omnem terram quam conſpicis tibi dabo, & ſemini tuo uſque in ſempiternum, faciamque ſemen tuum ſicut pulverem terræ. Gen. 13. v. 15.

My friend *Abraham*, lift up thy Eyes, and turn thy ſelf on all ſides from Eaſt to Weſt, from North to South: Theſe immenſe ſpaces, which thou beholdeſt, ſhall be under thy Empire, and afterwards at the end of thy life, thou ſhalt leave them for an inheritance unto thy poſterity, which ſhalbe numerous, which ſhall equall the ſands of the Earth: Riſe then *Abraham* and begin again thy journies, and wayes, over the whole extent of the Earth; for this is the reward I intend to give thee.

Surge ergo, & perambula terram in longitudine sua, quia tibi dabo eam. Gen. 13.v.17.

Well then; Is not this a most powerfull motive to Love Peace, and to bestow all that one hath to acquire a Good which draws with it all sorts of blessings and felicities. For my part, I believe, that *Gregorie* the XIII. had learnt by example the happy advantages of this verity; for having Commanded a Picture of Peace and Justice to be drawn, he caus'd a Vessell full of Flowers, & Fruits to be added, with this Motto, *Justice hath given us Peace, and Peace hath bestowed on us Goods in abundance.*

Typot. lib. 1. Symb. Justitia pacem, copiam pax attulit.

Abraham might have justly taken the same Armes, and the like Inscription. I represent also to my self, that such as seek Peace, and Tranquillity, may all say, and doe like *Abraham*. Let us conclude, that we must often give way unto their Interests to become Masters of Hearts, Goods, and Possessions: that it is a most sweet and profitable art to lose a little for the gaining of Peace, which is wont to bring with it all that can be desired.

Chap. IV.

The Victories of Abraham, *and the assurances God gave him of a most flourishing Posterity.*

A Warlike Tranquillity.

THe desires, and inclinations, which we may have for Tranquillity ought not to destroy force of Courage, which, as a Philosopher heretofore said, are the Arms of the Soul, and as it were the Wings of the Body. There are nevertheless faint-hearted Men and Effeminate Spirits, to whom the name of Peace is not venerable, by reason the bare noise of the justest combats useth to put them into a Feaver. They are like the Coward of *Athens*, who dy'd hearing a Trumpet which was sounded at the beginning of an assault, or rather that heartless *Sybarite*, who seeing a Dart but in

in Picture made a vow never to use a Sword, or Dagger, never to come into the Field, were it but to mow Grass.

A shamefull Pusillanimity.

This is not to have a pacifique Spirit, and inclinations unto Meekness, and Peace, but rather to bear under a humane Body the Soul of a tender Chick; or at least such people resemble those Indians, who tremble at the sight of their own shadows, and from whom, if one should take away their Hands when they are obliged to Eat or Drink, one would judge them to be Statues and feather'd specters, which tremble at the least breath of Air.

There is then an other Spirit of Peace, which delights in Tranquillity, and knows not what it is to seek occasions of War, and pretences of dissention; But where once Right, Piety, Alliances, or violated Justice put Arms into their Hands, at the same instant this vapor which was hidden in the Clouds, and framed Veils against the violences of the Sun, begins to convert it self into a Mass of flaming Coals, which set fire on the Heavens, and puts the Earth into a dreadfull fright.

Behold here the Image of a generous courage of a pacifique Soul, and of a most valorons Heart; every where it setleth Peace, every where it accordeth differences, and never refuseth any Treaty of Union: But where it is provok'd, and that there is need of preserving its own Rights, or revenging the injury done unto Allies, you instantly see it in the Head of an Army: It orders Troups; It is in the fight, at the charge, at the spoyl, at the chase, and in action; briefly it is all Heart, and its Body seems to be chang'd into Arms, and Hands, to defend its Life, its Right and Honor.

But who would have believed, that *Abrahams* humour, and courage, had been of this temper, when he was only seen to take *Lot* by the Hand, and say unto him, that all his goods belonged unto him, and that to

avoid War he gave the World for a Field of Peace, and for an assured testimony, that he prefer'd a quiet Life before all pretensions whatsoever.

Tulerunt omnem substantiam Sodomorum & Gomorrhæ, &c. Gen.14.v.11.
Nec non & Lot, & substantiam ejus, &c. Gen.14.v.12.
Et ecce unus qui evaserat nuntiavit Abram Hebræo, &c. Gen.14.v.13.
Quod cùm audisset Abram, captum videlicet Lot Fratrem suum, numeravit expeditos vernaculos suos trecentos decem & octo: Et persecutus est eos usque Dan. Gen.14.v.14.
Percussitque eos, &c. Gen.14.v.15.
Reduxit que omnem substantiam, & Loth Fratrem suum, &c. Gen.14.v.16.
At verò Melchisedech Rex Salem, proferens panem & vinum: Erat enim Sacerdos Altissimi. Gen.14.v.18.
Benedixitque ei, & ait: Benedictus Deus excelso, &c. Gen.14.v.19.
Et dedit ei decimas ex omnibus. Gen.14.v.20.
Egressus est & Rex Sodomorum in occursum ejus. Gen.14.v.17.

Nevertheless when News was brought him, that the King of *Sennay*, the King of the *Elamites*, the King of *Pontus*, and he that was commonly called the King of Nations, were become Masters of the Field, and of the *Sodomites* Country, (who were his confederates,) and that even after the taking of *Sodom*, poor *Lot*, who fell into their Hands, was lead by their Command into a sad Captivity; At the very same instant this peaceable Traveller, instead of a Staff, took Arms into his Hands, and having selected three hundred and eighteen of his bravest Servants, he went forraging the Country, and so couragiously pursued his Enemies, that afterward being come to the confines of *Judea* neer the Fountains of *Jordan*, and finding them still wholy puffed up with the success of their victories, and loaden with their booty, he set upon them with so great courage, and dexterity, as at last he put them to a shamefull rout, and gave them so generall a defeat, that he brought back both *Lot*, and all his Goods, with the remainder of the spoyls of all the *Assyrians*, who were all either dead or put to flight.

After this defeat *Melchisedeck*, who was King of *Salem*, and also high Priest of the most high, offered Bread, and Wine, as a thanksgiving for the victories he had gained: Afterwards he gave his benediction to *Abraham*, who also presented him with the tenths of his spoyls and of his whole booty.

The King of the *Sodomites* fayled not to render his duties unto the Conqueror; for he presently made hast to *Abraham*, who treated him as a King, and as one of his Allies.

CHAP.

CHAP. V.

The Assurances God gave unto Abraham *of a most flourishing Posteritie.*

AMidst all these successes and congratulations *Abraham* who had setled Peace in *Judea* and in the Neighbouring Territories, felt his Heart to have some desire of making War against him, and, as if fear and distrust had been willing to banish Faith from his Soul, he began already to complain, or at least to present some request unto God, saying,

Ah my Lord! where is this so flourishing Progeny? where is this so numerous posterity? and where are these Children thou hast promised me? Can it possibly happen, that a Stranger and a Servant should be the support of my House, and the Inheritor of all my Fortunes? I see my self encompassed with Enemies: I feel my self burthened with old age, and there is as it were no longer any probability I should ever hope for Children.

I very much doubt whether *Abraham* had ever an intention to complain. However he was somewhat afraid, and God to deliver him out of his fear said unto him in most expres terms, *Abraham* fear nothing, for I have promised to keep thee alwaies in my protection and to be for ever the recompence of thy Faith and hopes.

Noli timere Abram; Ego protector tuus sum, & merces tua magna nimis. Gen.15.v.1.

But yet Lord! saith *Abraham*, what is that thou wilt give me? for a long time, is already spun out since I have been in expectation, and I have not the possession of any other Goods, than those I could hope for from your bounty. Certainly the Privacies of a Holy Soul are in high esteem with God; was there ever any thing more free, more open, and *Gennine*, than the Heart of *Abraham*? What Favourite of the Kings of this

Dixitque Abram: Domine Deus, quid dabis mihi. Gen.15.v.2.

this World would be so confident as to say unto his Master, what this Good Old Man said unto God: Nevertheless God was pleased with this Libertie; And as if he ment to increase so amiable a freedom by new assurances of his Power and Will;

Eduxit illum foras, & dixit illi: suspice Cælum & numera stellas si potes. Et dixit ei sic erit semen tuum. Gen. 15. v. 5.
Non erit hic hæres tuus: sed qui egredietur de utero tuo, ipsum habebis hæredem. Gen. 15. v. 4.

He made *Abraham* come out of his Pavillion, and then not satisfied with having promised him a Posterity numerous as the Sands of the Sea, He shewed him the Heavens, with promise that the number of his Children should equall the Planets and Stars of the Firmament. Adding to him afterwards, that suddainly he should have a Son by his dear *Sara*, who should be the Heir of his possessions, and the ornament of his Family.

Igitur Sara uxor Abraham, &c. Gen. 15. v. 6.
Dixit marito suo: ecce concluſit me Dominus, ne parerem; ingredere ad ancillam meam, si forte saltem ex illa suscipiam filios. Gen. 16. v. 2.

Notwithstanding all these Assurances and promises *Sara* who felt her self Barren permitted her Husband what the Law and Custom of that time allowed; And much more, for this Chast Wife humbly intreated, that *Agar* though a Servant, might share with her in his Bed and affections; but as it commonly happens that Honours trample on the Right and Duties of Nature, *Agar* was no sooner become a Mother, but she would be at the same time also a Mistress.

It is a very strange spectacle to behold the insolences of Fortune. *There is nothing so insupportable as a proud poor Man, as a Servant who is become Master, and, as a beggarly Woman who hath the Keys of a good House.*

Humane Monsters.

These Monsters of Mankind resemble those Exhalations, which after they are raised from the Dunghils of the Earth, take the shape of the Sun, or of a Comet, whose aspect is terrible and dreadfull to all beholders. They are also like those little Streams about four or five Feet in breath, which run Serpentizing about Cities, and sometimes commit so many spoils in one hour as the Sea would not doe in a hundred years.

But as the Sun with two or three Days of heat drys up these Torrents; so God in the twinkling of an Eye humbleth

humbleth the Pride of all the insolent, and there is nothing so detestable in his sight as a Proud Man, who was Born in Misery and Poverty, unless those blind furies chance to relent either through due consideration, or some cross fortune, which invites God to resume his Eyes of Compassion to behold their Disafter.

So *Agar* having been disgracefully driven out of *Abraham*'s and *Sara*'s House, when her wandring heart had leasure to entertain more humble and mild thoughts; God who hath fatherly tendernesses for those who place their whole strength and Consolation in Meekness and Humility, immediatly sent an Angel to her, who promised her a favorable return; and besides, gave her assurances that shortly she should have a Son, who should be called *Ismael*: in effect, she conceived, and was delivered, as the Angel had said, *Abraham* being no lesse than fourscore and six years old or neer upon.

Chap. VI.

The Continuation of the favours which God conferred on Abraham.

Love never idle

THE Love which God bears to all Creatures is a rare Artist, it is alwayes active, alwayes ardent, and never seen idle; It is a fire which is continually seeking new aliment; It is a torrent which never stops; it is a lightning which cannot long remain incloſed within a Cloud, & a Planet which knows not what repose or retirement meaneth. Painters for this reason gave it winges, and in pictures it is for the most part ever seen with one foot in the air.

Wee must not then wonder, if the heart of *Abraham* being repleniſhed with this Love, God commanded him to March, and still to advance.

But what! was it not sufficient to have even run for the space of Ninty and Nine years, and been in a Continuall journey during the whole course of his life? was it not time to make a halt, when he saw himself neer the shoar, and that his life was arrived almost in the Haven?

Apparuit ei Dominus, dixitque ad eum: Ego dominus omnipotens, ambula coram me, & esto perfectus. Gen. 17. v. 1.

It imports not (saith God unto him) it is I that speak, and thou must obey: On then *Abraham*, pass farther, I will be a Spectator of thy Voyages, and of the Progresses thou shalt make in the way of perfection.

Alas! if all Men had this lesson deeply ingraven in their Souls, and if all such as make Profession of following God were resolved never to make a stop upon the Earth, untill they were arrived at the proposed end; What Progress would be seen in Vertues, what advances in the way of Paradise, and of Glory? Moreover, if we had often this thought, that Gods Eyes are fixed on all the Motions of the Body and Soul, should we find so many Cowardly, Idle, and Lazy Persons standing with their Arms across, and whose Reason is buryed in a shamefull Brutality?

Equality sometimes very dangerous.

Is it vain then God Commands us to goe alwaies ascending, from one degree to another, and not to doe like those stinking Waters which stop in the Mire? But sometimes to little purpose doth he shew himself, and make himself felt by the effects of his Holy presence; no Body sees him, and none but an *Abraham* hath Eyes to know him, and Feet to follow him every where.

It is likewise with him he makes an attonement, and it is in his Person he establisheth the King of Men, and the Father of all believers. Moreover as it is the Custom to impose on things a name Conformable to their Nature, and as it appertains only to the Elect, and such as are predstinated, to have Names which must be registred in the Book of Life, and which neither times nor seasons will ever efface; so God changed his name, which

which till then was *Abram*, adding to it one Divine Letter, and one of those Sacred Ciphers of which Men use to express the ineffable Name of God, a very evident Sign that he was one day to take (as the Apostle saith) his Origin and temporall Birth from *Abraham*. I adde to these Conceptions of St. *Jerom*, that Names (as the most faithfull Disciples of *Plato* believed) being the Chariots of Nature and of Essences, It was necessary that *Abraham*, who was the Father of all Nations, should have also the Title of it, and that his name should be an Illustrious Witness thereof.

Hieronymus in trad. Heb. in Genesim. Lipomanus ad Heb. 2. ὁ σχήματα τῆς ἰδίας

Presently after, as if this fortunate and glorious Name had been the Seal of the Contract, and of the Allyance which God made with *Abraham*, he would render it more sensible, and adde to these Cyphers of Love an Impression of Grief, and a Character of Blood.

Commandement for Circumcision.

Then was Circumcision commanded not only for *Abraham*, but for all his Children, and Servants, and in generall for all those that should be numbred amongst his Generations; provided nevertheless they were Males; for Women were exempted from the Law: Concerning the time prefixed for the accomplishment of this precept, it was not to pass the term of Eight dayes; and the proposed End was no other than mens accord and peace with God, who foreseeing the War which the Body is wont to wage against the Soul, gave a Command to cut off the Prepuce, as the Center of the impurest and grossest humors, which use to nourish and infire the flames, to inkindle the funestous Pyle in which the chastest purities are consumed.

Hoc est pactum meum quod observabitis inter me & vos, & semen tuum post te: Circumcidetur ex vobis omne Masculum. Gen. 17. v. 10.
Infans octo dierum circumcidetur in vobis, omne Masculum in generationibus vestris: tam vernaculus quam emptitius circumcidetur & quicumque non fuerit de stirpe vestra. Gen. 17. v. 12.

This is the opinion of Saint *Thomas*, St. *Chysostom*, and *Theodoret*; who adde, that the Circumcision of the Jews was but a Corporall Figure of that Circumcision which should be in the Spirit of Grace, and in the blessed Law of the *Messias*, who desires not a Sa-

crifice of Bloud and rigour, but of Love, whose amiable and holy tyranny is sometimes more violent over the Soul, than the Law of the Jews hath ever been over the Body.

of circumcision sign Peace.

Moreover Circumcision was not only a Figure of Baptism, but a Constant and infallible Mark of the agreement God had made with *Abraham*: Now this ordinary denotation of Love, and this sacred Testimony of Peace was to be imprinted on the Body of the *Hebrews*, that the remembrance of the favours God had shewed them might increase their duties of Obedience, Piety, and Faith towards God.

Thirdly this effusion of Blood was a lively representation and animated by the Faith of *Abraham* who obeyed the Voice of one God, who presently cast Veils over his Eyes, infused Light into his Mind, and Fires into his Heart, which made him abandon all Creatures to remain under the sole Protection of Heaven.

In the fourth place this Phlebotomy served to distinguish the Jews from other Nations; so that as heretofore the Grecians esteemed all the People of the World barbarous and brutall; so the Jews had a Custom to call all those Uncircumcised, who would not subject themselves to Circumcision.

In fine, this rigour, and this Bloodie precept God imposed on the *Hebrews* was an effect of the first Disaster which deserved tears and cicatrices of Bloud. This was the Remedy which Men had to heal this fatall wound which remains still bleeding.

Now there needed such a healing hand, as that of *Abraham*, to receive this Bloudy but efficacious Medicine, which was to mollifie not only the Obduration of the Jews, but had also a secret vertue to wipe away the stains of that mortall Poyson, which the Serpent of Paradise, or rather of Hell, had vomited into all Hearts. This was then a particular favour of God unto *Abraham*, but it was not the last; for he gave him afterwards

afterwards the ultimate assurance that *Sara* who was 90. years old should be the Mother of a Son, who was to be not only the Prince but the Head and Father of Nations. This Son at the same time received his name from the Mouth of God even before his Birth, and the name imposed on him was that of *Isaack*, a happy and pleasing name, which sounded so sweetly in the Ears of *Abraham*, as presently his poor Soul being unable to bear the excess of this contentment, he felt himself surprised with an Amorous fainting, which cast him upon the Earth, and left him no words in his Mouth, but smilingly to say, My God! is it possible that an aged Man a hundred years old should be the Father of a Child: Omnipotent God! what News dost thou bring unto these poor Parents? what joy, what pleasure, and what transport in their Souls? what will Men say, when *Sara* shall grow great with Child by a Miracle from Heaven? what Song of Triumph, and what acclamations will there not be heard throughout all *Judea*? will not so many Servants and Handmaids who see all their hopes dying with *Abraham*, resume a new life, when they shall perceive the Birth of a Master, whose life must be their only support.

Et ex illa dabo tibi filium, cui benedicturus sum, eritque in nationes, & reges populorum orientur ex eo. Gen. 17. v. 16.
Et ait Deus ad Abraham: Sara uxor tua pariet tibi filium, vocabisque nomen ejus Isaac, &c. Gen. 17. 1
Cecidit Abraham in faciem suam, & risit, dicens in corde suo: putasne centenario nascetur filius, & Sara nonagenaria pariet? Gen. 17. v. 17.

In truth these thoughts and a thousand such as use to happen upon a like accident, are too deeply ingraven in Nature and in our Hearts to appear barely on the Lips, and upon Paper. The Spirit may well conceive them, but Hands have but too weak and liveless touches to frame some draught of them. It appertains only unto silence and raptures, to say what we can scarcely believe or think.

Most just resentments.

France I call thee as a Witness; for thou canst represent unto us, if thou wilt, an Image of *Abraham's* and *Sara's* Joy; thou canst publish to us, if thou art so pleased, the sentiments of the justest and most holy King and Queen in this World, for whose felicity, we can but wish the Birth of a Child. At least we should even hear them-

themselves, when Heaven gave them a Dolphin, who was expected for the space of two and twenty years, and then we might have beheld on their Faces the smiles of *Abraham* and *Sara*, we might have seen that which cannot be expressed by words, and finally, those Echo's, which corresponded with the publick acclamations, might have opened to the understanding what I cannot lively enough explain.

Chap. VII.

The Charitie of Abraham *towards Pilgrims, and the tenderness of God towards him.*

Gods Paternall Love.

I Know not whether I ought rather to admire the continuation of Gods favours to *Abraham*, or the constancy of his vertue and piety towards God and his Neighbour. God ceaseth not to follow him, and since his departure out of his Country, as a good Father should doe to his Child, he alwaies held him by the Hand; And *Abraham* hardly ever lost sight of him, or at lest his Heart hath alwaies most dearly conserved him. The life of *Abraham* then was a Combat of Constancy, and a Duell of Love, where on the one side when God attaques him, this generous Courage corresponds on the other side, and makes a strong defence. It is a Pilgrimage in which God goes first and *Abraham* next. These are but researches, pursutes, and solicitations. God gives himself entirely to *Abraham*, and *Abraham* hath nothing which he gives not for his sake.

Apparuit autem ei Dominus in convalle Mambre sedente ostio tabernaculi sui in ipso fervore diei. Gen. 18. v. 1.

He made this evidently appear, when being in the Valley of *Mambre* at the opening of his Tents, about high Noon, he saw three Pilgrims tann'd with the Ardors of the Sun, and tyred at leaft in appearance with the pains and toyl of their journey: for immediatly this

this magnificent, cordiall, and devout man, who bore God and men in his heart, prevented these travellors, and his Soul which alwayes discovered truth amidst shadows, ador'd the Majesty of one God hidden under the habit of these three pilgrims. Afterwards he offered them his Table and house; and not satisfied with these profers, he treated them in words and deeds, and then to render his duties more perfect he mixed them with so much sweetness, so much cordiality, and so much reverence, that afterwards he would needs wash their feet, honoring them not onely as guests, but also as Masters of his House: wherein I first observe the promptitude of a good work, and of a Charity, which should have wings to fly, and prevent him that receives it. It is a verity proved by *Axiomes* too popular to be doubted of; And the freedom and cordiallity, which are so naturall to magnificence, must partake of this promptitude: It were likewise to take away its Armes, and Eyes, and even its Name, as *Seneca* saith excellently well, if one should make a man Liberall without the freeness of this Cordiall liberty.

Cumque elevasset oculos, apparuerunt ei tres viri stantes propè eum &c. Gen. 18. v. 2.

Et dixit: Domine si inveni gratiam in oculis tuis ne transeas servum tuum. Gen. 18. v. 3.

Sed afferam paululum aquæ, & lavate pedes vestros &c. Gen. 18. v. 4.

Liberalitas quod è libero arbitrio proficiscatur nomināta est. Senec. de beat. vit. c. 24. & lib. 2 de benef.

Thirdly this bountifull Cordiality ought in some manner to be blind, though discreet; for it is obliged to discern what is seeming, and what is reall: But when once necessities are discovered, the heart, saith St. *Denyse* ought to be like God, and the Sun, who inlighten all shadows and have no disdainfull brightnesses, but communicate themselves unto all bodies: And it was for this reason as I beleive, that the learned *Sinesius* called liberallity a Vertue common to God and man; and *Clement Alexandrinus* termed it the Image and picture of the Divinity. St. *Austen* adds, that presents must be made with Mouth, Heart and Hand. Finally Honor and Respect are requisite to it, as a mark, that we acknowledg God in Man, and that we are bountifull unto men for his sake. This is what our incomparable host did, when after all sorts of courtesies and duties he further desired

εἰκὼν τοῦ θεοῦ *Sines. ep. 31.*

κοινὸν ἔργον *Clem. Alexand. lib. 2 Strom.*

Seasoning of favours.

desired to wash the feet of these three *Pilgrims*. The which *Solomon* hath since so expressly recommended, when he described to us a River, whose moving Chrystall floated in a bed of gold, and in silken curtains, Cast bread, saith he, upon the current of these waves, and I promise thee that all such as shall sow upon these liquid Fields shall there find a Harvest even after many Ages.

Mitte panem tuum super aquas qui a post tempora multa reperies eum. Eccl. 11.

Is not this the same which *Abraham* did washing the feet of these three Travellers? and is it not that which our Kings of *France*, the Successors of *Abraham*, have since so holily observed, when once at least every year they wash with their own hands the feet of diverse poor people?

Kings of *France* true successors of *Abraham*.

This is doubtless to expose his grandeurs and charitable profusions upon a bason of water, which is presently converted into a Source of Graces and immortalities. This is to sow in a well-watred Land, and where one shall find the Abundance of Ages, which the wise man gave for an inscription to his River of Charity.

Abundantia seculorum

In fine, this River is no other than that of the Terrestriall Paradise which loseth it self for a while under ground, and afterwards goes as it were gliding upon the billowes of the Ocean, untill it issueth forth, as out of a prison, which opens it self upon the bounds of the West, where after a thousand windings this poor water which had been so long detained prisoner returns from thence towards the North, and into the Indies.

Moses Bartephas è Syria Antistes, lib. de Parad. cap. 28. *Fluvius Phison.*

If you desire more, the washing of poor mens feet is represented to us by the River *Nilus*, or rather by that of *Jordan*, or finally by the waters of *Alpheus*: For all these miraculous Rivers hide themselves for a time, and what is cast into them remain some dayes absorpt under the Abysses of water, but at length we receive all that is thought to be lost.

Solinus: c. 35. *Pausanias, Sidonius. Apol.*

This is in a word, as *Solomon* said, to cast ones bread

bread upon the torrent of waves to receive it in æternity.

In fine, this is to resemble those Roman Emperors, and amongst others *Aurelian*, who made crowns of bread, or to conclude, and not to intermix prophane Emperors with Christian Kings, and with the father of all Christian Princes, which is *Abraham*, let us say, that this most charitable Man washing these three Pilgrims feet sowed benedictions upon a River, and that he put himself the first in the list of those blessed persons, who, as *Isay* saith, sowed upon all the waters and lands of Paradise.

Vopiscus in Aureliano ait, eum fecisse coronas de panibus.

Seminate in benedictionibus. 2. Cor. 9. Beati qui seminatis super omnes aquas. Isa. 32.

In effect, these three guests whom *Abraham* received into his tents with so much affection, zeal, and reverence, made a Paradise under one Pavillion; these were also Angels of Heaven, having only the shape and countenance of men; from whence I gather, that under ragged garments, and a skin torn with ulcers, and eaten up with cankers, God and his Angels conceal themselves, to teach the purity of heart, works and intentions, which ought never to stay upon the rinde and exterior apparence, but to passe even to the Center where God himself is retired. Presently after the veiles are seen remov'd, and the shadowes unfoulded, to disclose celestiall lights, the Angels of God, nay God himself, who makes the heart melt into joy, and the eyes distill teares of Love and rapture, there are seen miraculous generations and fruitfull sterilities, which produce Families, Nations, and Worlds at the birth of one Infant.

God hidden under the habit of poor men.

In sequel of these favors the tendernesses of a human heart, and the least touches of compassion, which men have towards one another, hold so secret intelligence with the heart of God, as even at that instant men open their hearts, God dilates his own to impart unto them his most intimate secrets.

The confidence he expressed to *Abraham* was a very evident

Divine condescendency.

evident mark of this verity: for when the crimes and the execrations of *Sodom* and *Gomorrha* pressingly called upon his Justice, and when the blackest vapors of these horrid sinks ascended even as high as Heaven, this most absolute Judge, who makes his definitive decrees without dependence or counsell demeaned himself as if he durst not doe it without the advice of *Abraham*.

Dixitque Dominus: num celare potero Abraham quæ gesturus sum?

Ah what! saith he, can I conceal my designs and thoughts from my dear *Abraham*, who is to be the Pillar of the World, and the Father of so many Nations? No certainly, but I must discharge part of my displeasure into his bosom, that he may share with me in my designs as well as in my contentments,

Dixit itaque Dominus; clamor Sodomorum, & Gomorrhæ multiplicatus est, & peccatum eorum aggravatum est nimis.

Hearken then *Abraham*, dost thou well understand, saith God, what passeth? for my part I hear a confused Noise, which daily sounds louder and louder; it is surely the Voice of my Justice which requires vengeance against the Inhabitants of *Sodom* and *Gomorrha*, which have rendred their Cities an Abyss of horrors and abominations. Dost thou not hear these impure Mouths, these poysonous Tongues, these bewitched Hearts, these fleshy Souls, these Soul-less Bodies, and these ungodly Men without Faith, without Law, and without Honour?

Descendam & videbo, utrum clamorem, qui venit ad me, opere compleverint: An non est ita, ut sciam. Gen. 28. v. 21.

I hear them and their infamous clamours awake my indignation; I perceive also the sparkles and flames of their fire which are converted in my Hands into ardent and murthering Torches which consume them. I am resolved then to descend even into their Hearts to see neer at Hand the Ashes and the Wood, which nourisheth so enormous a Fire.

But what my God! hast thou not Eyes which pierce from the highest Heaven, even into the Center of Hell? and is not the least of thy glances able to dissipate all the shadows of the Night and of the Sun to produce there the Day of thy most rigorous Justice? hast thou not a myrror

myrror in thy self, which without disorder & confusion presents all objects to thee? If thou art a God, why doest thou speak to us like a Man? And is it not well known, that thou art every where, and as well in the Desart where *Cain* killed his Brother, as in the Paradise where *Eve* gave her Husband the mortall wound? Hast thou not been seen in Heaven precipitating the Angels, upon the Waters of the Deluge drowning Men, and in the highest story of *Babel* over-turning this great Edifice, and confounding those Gyants? Why dost thou then say that thou wilt descend into *Sodom*, and see in person what passeth before thine Eyes? Alas Lord! take not the pains to draw aside those shamefull Courtains which hide so many lubricities from our Eyes: Lord doe not debase thy self so much as with thy own Hand to discover those Ashes which take from us the prospect of so many volatile fires, and so many poysonous coals.

Notwithstanding God descends (as I may say) into this gulph of impurity; and resolves to be not only the Judge, but the Witness also of those crimes which he must afterwards punish with so much severity. Fair example to Judges.

Is not this a fair lesson for those who hold the ballances of Justice in their Hands, and with whom God intrusts the most terrible and dreadfull of his Attributes.

I would willingly demand of these Masters who judge so often upon bare breviats, and instead of confronting witnesses, and making a diligent inquiry into the fact and truth, consult their passions, follow their own interests, and too inconsiderately pass sentences of life for Criminals, and of death against the Innocent.

I would gladly ask of them (if nevertheless there chance to be such kind of people in Christian Republicks) whether they have learnt that stile from God, who is the Soveraign of all Justice, and who is not satisfied to hear complaints, and accusations, yet disdains Most exact Justice.

not to cast down his Eyes, even to the Earth, upon the Authors of crimes, to be, as I have already said, not only their Judge, but also their Witness. Notwithstanding we must not imagin that God at the first sight of a fault takes presently armes into his Hands: for sometimes his patience gives truce during the whole course of life, and expects the repentance of a Sinner even till Death, otherwise the World would be quickly a Desart, or the Earth would at lest transform it self into a Hell of Punishments and Torments.

An irritated patience is terrible.

Nevertheless we must not weary his Patience, and abuse his Goodness: for sometimes he Darts his Shafts in an instant, and the very smoak of evill is no sooner risen in the Air, but presently Thunder breaks all the Clouds without Threats or Lightnings. At least he is wont after some delay to send publick chastisements, and his zeal at last appears throughly inflamed after some sparks of fire which his Clemency had cast forth as the Messengers of his wrath. Thus did he long before the inkindling of the funestous Pile of *Sodom* and *Gomorrha*, where these incestuous Cities quenched their flames in the midst of their own fires.

Freedome of Holy Souls.

Abraham himself took the Liberty to confer with him upon this design, and when he beheld the Lighted Torches which were to be the Instruments of this sad *Incendium*, the Sanctity and freeness of his Heart permitted him to say,

Et appropinquans ait: nunquid perdes justum cum impio? Gen.18. v.23.

Si fuerint quinquaginta justi in civitate peribunt simul, & non parces loco illi propter quinquaginta justos si fuerint? Gen.18.v.24.

Absit à te ut rem hanc facias, &c. Gen.28. v.25.

Ah! what great God! could it possibly happen that thy indignation should be Blind, and that thy Thunder-bolts should equally fall upon the Just and Sinners? God of Goodness canst thou behold the innocent in the midst of punishments, without some touch of Compassion? Alas Lord! wilt thou not pardon this Criminall City, if in case but fifty Innocent Persons be found in it; Is not this a Motive powerfull enough to invite thee unto Commiseration? Ah! let it be never then said, that thy just providence, which extends it self over all the Empires of the

the World, hath stifled Vice and Vertue under the same Ashes.

Dixitque Dominus: si invenero Sodomis qui quaginta justos in medio civitatis, dimittam omni loco propter eos. Gen.18. v.26.

Is not this an Innocent freedom, and capable of moving even the Bowels of Gods mercy? Indeed God promised him to deliver all those that were invelaped in that crime, in case there were found not fifty, but ten only worthy of pardon.

But it seems the iniquity of Men is so much the more enormous, as the goodness of God is immense and admirable. Who would believe this if truth it self had not reveal'd it? who would credit it if God himself had not sayd it? And who would believe that Vertue and Piety are in such sort banished from the Earth as some good Men may not be found in it? It is then for this cause God advanced towards *Sodom*, to chastise their Vices, and to extinguish the Lust of their Women with a Deluge of Fire.

Ineffable goodness.

Et dixit, Non delebo propter decem. Gen. 18.v.23.

Abiitque Dominus postquam cessavit loqui ad Abraham.

Chap. VIII.

The firing of Sodom, *and the deliverance of* Lot.

Maximus of *Tyre* and *Dion Chrysostomus* had but slightly, and as it were in passing by considered the Nature of God, when they believed it was a shamefull exercise for a Soveraign Essence to mingle rewards with punishments. It is an employment (say they) worthy of Gods greatness to give Crowns, but to Dart Thunder-bolts is the Office of a deformed, cruell, unpittifull and rigorous Spirit.

Atheisticall Ignorance.

Pliny the great was possest with the same Errors, when out of an Atheisticall flattery, and an Idolatrous Complancy, he gave unto his Prince the name and title of a God who had onely power to doe good. Is not this a pernicious flattery and altogether unworthy of a Divinity?

Deus est mortali juvare mortalem, & hæc ad æternam gloriam via.

The Statue of Justice.

But I will believe that in the time of *Vespatian* and *Pliny*, *Rome* had not yet seen that famous Statue of Justice, which in the one Hand carryed the Tables of Equity and of the Law, and in the other a Scepter covered with a Stork, the true Symbol of Piety, upheld also by a Hippocentaure, which denotes cruelty; Besides her Head was armed with a great Helmet wrought out of Gold and Iron; At her Feet appeared an Ostridge, and a World on which certain Enigmaticall terms were read, yet clear enough to manifest that it was the Picture of Gods Soveraign Justice, which holds in one of her Hands all the Laws, and in the other a Scepter of Clemency and Severity; the World is under her Feet as under her Empire, and close by her the Ostridge, which disgests Iron, sufficiently evidenceth that her rigors break Diamonds like Straws, and consume Steel and Iron like Air and Wind.

Behold the Portraict of Gods Justice, her Scepter hath not been seen hitherto in the Land of *Sodom* and *Gomorrha*, but upon the Wings of a Stork, that is to say, by Clemency and Meekness; Now the Hippocentaurs and the Ostriges will serve her for support, and a Hand of Justice will shortly appear in the Clouds which will powr down upon these Rebellious Cities a flood of Sulphure, Ashes, & Fires. And truly if God had not a Hand of Justice, how could he govern the World? whose Empire cannot Rowl but upon two commanding Wheels, which are Justice and Goodness: Moreover, if God had no other Marks but of Meekness and Love, the Earth, saith *Aristotle*, would be without a Sun, and the Elect as well as the Reprobate would be seen perishing in the self-same *Chaos*; Finally, Criminals would have no terrors which might induce them to penance, and the Just would want motives to preserve their purity. It stands then with reason, that God should have Justice, and that his wrath should from time to time powr down upon the Heads of Sinners.

Too

Too long have the horrors of *Sodom* irritated and provoked him: the Night already approacheth, and there remains no Day but to behold two Angels in the habit of Pilgrims, who seek out *Lot* even at the Gates of *Sodom*; observe how welcome they are, and certainly, they have met with an Heart who perfectly understands the Rights of Hospitality; observe what hast he makes to them, how he casts himself at their Feet, how he conjures them to spend at left one Night in his House: In fine, after some refusals and Complements, he inforceth them by his Charitable importunities to shelter themselves in his Lodging; they enter into it, and nothing but Feasts and congratulations are seen in this House. But they were no sooner risen from the Table, and preparing to take some repose, when immediatly *Sodomites* came from all parts like inraged Wolves howling and trembling as if they had already felt the Agony of Death, and the Flames which were ready to devour them.

Venerunque duo Angeli Sodomam vespere, & sedente Loth in foribus civitatis. Gen. 19. v. 1.

Qui cum vidisset eos, surrexit, & ivit obviam eis, adoravitque pronus in terram, & dixit: obsecro, Domini, declinate in domum pueri vestri, qui dixerunt minimè, sed in platea manebimus. Gen. 19. v. 2.

Compulit eos oppido ut diverterent ad eum: fecit convivium, & comederunt. Gen. 19. v. 3.

O God! what frenzies and what furies of a brutish appetite when it is once let loose! Disastrous passions! blind will! inchanted desires! shamefull brutalities! Tyrannicall Love! Alas! is it not true that your Eyes are veiled with a fatall Scarf? Blind *Sodomites* are you not yet satisfied to have exceeded all the bounds of humane Nature? Sacrilegious Effeminats, Diabolicall Men, must Angels be constrained to satiate the ardors of your beastialities?

Prius autem quam irent cubitum viri civitatis vallaverunt domum, &c. Gen. 19. v. 5.

Nolite, quæso fratres mei, nolite malum hoc facere. Gen. 19. v. 7.

Mean while *Lot* is very much afflicted; for these *Cyclops* of Hell are come out of a Furnace of obscurities with Hammers and Iron Bars in their Hands to break his Gate in a thousand pieces, to destroy Fathers and Children, Masters and Servants. Briefly even from the highest to the lowest, all the Inhabitants of *Sodom* have besieged this chast retreat, and desire to make it the Den of their Impurities. In vain doth *Lot* intreat and declare unto them that the honour of his

Habeo duas filias, quæ necdum cognoverunt virum, educam eas ad vos, & abutemini eis sicut vobis placuerit, dummodo viris istis nihil faciatis, &c. Gen. 19. v. 8.

At illi dixerunt: recedo illuc, & rursus: ingressus es, inquiunt, ut advena, &c. Gen. 19. v. 9.

Et ecce miserunt manum viri, & introduxerunt ad se Loth, clauseruntque ostium. Gen.19.v.11.

his Guests is more precious to him than that of his Daughters. For after all this these inraged Beasts made him no Answer but with Blasphemies and reproaches, and they were already as it were Masters of this fortunate Sanctuary, when the tutelary Guards of this House carryed him away as a Lamb in the midst of these Wolves, and a while after the Gate being shut these Angels of Light cast forth so many glorious and resplendent Rayes, as at last these desperate *Sodomites* were blinded with them: After this blindness, *Lot* began to open his Eyes to discern yet more clearly the force and Vertue of these blessed Guardians of his House; They also perceiving the hour, which God had chosen to Execute the Decrees of his Justice, and having made an inquiry concerning the number and quality of those persons who were with *Lot*, they advertized him presently to depart out of this reprobate City, which was even ready to serve as a Theater for the most rigorous vengeance of an irritated God. Instantly *Lot* informed all his kindred of this strange news, to the end they might remove their Wives and Daughters out of this danger. But what! they that had no Eyes to discern God, had no Ears to hear their Father, or at least they made but a sport at his most serious Remonstrances.

Et eos qui foris erant, percusserunt cæcitate à minimo usque ad maximum, &c. Gen. 19.v.11.

Dixerunt autem ad Loth: habes hic quempiam tuorum? generum, aut filios, aut filias, omnes qui tui sunt educ de urbe hac. Gen.19.v.12.

Egressus itaque Loth, locutus est ad generos suos qui accepturi erant filias ejus, surgite egredimini de loco iste: quia delebit Dominus civitatem hanc. Gen. 19.v.14.

Mean while the Night slips away, and from the break of Day, as if the Sun should have served to inkindle the Pyle of *Sodom*, the Angels delegated for the preservation of *Lot*, taking him by the Hand with his Wife and two Daughters, constrained them to depart together out of the City, advertizing them that to preserve their lives, and to enjoy the benefit they had received, they must seek out a refuge upon some high Mountain, without turning their Heads or Eyes towards the unhappy *Sodom*, lest some Whirlwind of Flames should chance to surprise and devour them.

Cumque esset mane cogebant eum Angeli, dicentes: surge, tolle uxorem tuam & duas filias quas habes, &c. Gen.19.v.15.

Eduxerunt que eum, & posuerunt extra civitatem, ibique locuti sunt ad eum, dicentes: salva animam tuam, &c. Gen. 19.v.17.

Behold then *Lot* much astonished: Neverthe-
less he conjure

conjures these amiable Spirits to afford him a Retreat in a little Town not far from thence; the Angels granted all he desired, and the Village assign'd him for a Sanctuary was also freed from the flames for his sake.

Dixitque Loth ad eos: quæso Domine mi, Gen. 19.v.18.

Quia invenit servus tuus gratiam coram te: ne fortè deprehendat me malum & moriar. Gen.19.v.19.

But as there is nothing weaker and more wavering than a Womans Mind, *Lot* had not power enough to hinder her Head, which was filled only with Wind, from moving at the sight of the first Lightnings which preceded this Storm; so in testimony of her inconstancy she was transformed into a Piller of Salt, as if God intended by this exemplar punishment to leave unto over light Souls a Tragick monument of Inconstancy, and a dreadfull effect of Temerity.

Est civitas hæc juxta ad quam possum fugere, parva, & salvabor in ea: Nunquid non modica est, & vivet anima mea. Gen.19.v.20.

Dixitque ad eum: ecce etiam in hoc suscepi preces tuas, ut non subvertam urbem pro qua locutus es. Gen.19.v.21.

Mean while the Heavens are no longer but a lively Source of Flames and Fires: The Sun, Moon and Stars are so many Chanels through which God powres down upon *Sodom* and *Gomorrha* all the Thunderbolts of his wrath. The Clouds are the Torrents of Thunder which makes a hideous Noise which tears the Skyes and carries away all without pitty; Nothing is seen in the Air but flaming obscurities and ardent shadows heaped upon one another, which form a Hearse-cloath to cover the shamefull Reliques of these loathsome Coals.

Festina, & salvare ibi: quia non potero facere quidquam donec ingrediaris illuc. Gen.19.v.22.

Respicienque uxor ejus post se, versa est in statuam salis. Gen. 19.v.23.

Igitur Dominus pluit super Sodomam, & Gomorrham Sulphur, & ignem à Domino de Cælo. Gen.19.v. 24.

The Earth on the other side is an inlivened gulph of burning Coals, which vomit forth so many Firebrands and Torches, as at length one would believe that the Air, the Skyes, the Clouds, and the Earth were no other than a Hell. Nothing is heard there but Clamors, Sobs, Rages, Blasphemies and roarings out.

Et subvertit civitates has, & omnem circa regionem universos habitatores urbium & cuncta terræ virentia. Gen.19.v.25.

What a spectacle is it to see Men and Women with Bodies all on fire running through the Streets, their Hair flaming, their Eyes sparkling, their Mouths burning, and their Hearts filled with Sulphur? What a monstrous Specter is it to behold an Infant in his Mothers bosom, and in his Nurses Arms like a lump of Sulphur which is consumed with the flash of a

The Image of Gods Judgements.

Torch? Who hath ever heard that the World was watred with a Rain of Sulphur, with a Deluge of Fire, and with an Inundation of burning Coals and Flames? What Thunder, what spoyl, what desolation of Wood-piles, of Houses, and Furnaces? Beds, Tables, Cubbords, Gold, Iron, Marbles, and Diamonds turned into Fire-brands? Alas! where are the Heavens? where is the Air? where is the Sea and Earth, when the whole World is on fire? Ah poor *Lot!* what is become of thy Wife, and where are thy Kindred, and what may thy Daughters think beholding the smoak of that fire which devours the Bodies of their unfortunate Husbands.

Et mansit in spelunca ipse & duæ filiæ ejus cum eo, Gen.19.v.30. Dixitque major ad minorem, &c. Gen. 19.v.31. Veni, inebriemus eum vino, dormiamusque cum eo, ut servare possimus ex patre nostro semen. Gen.19.v. 32.

Me thinks I see him with his Daughters in the foulds of a Mountain, where he endeavours to shelter himself from these frightfull inundations, which burn and desolate all his Country. But with what grief will *Abrahams* chast Heart be touch'd when he knows that the Daughters of *Lot* are consumed with an other fire, and they inkindle such black flames, as even hinder them from knowing their own Father, or at least from treating him with that respect and piety which Nature required?

Blind Nation! brutish Treason! Crime whose horrors have not a name in Nature: Thy Fire-brands and Murthering Darts must pierce the side of a Mountain to defile and destroy what God had reserved to himself. None but *Abraham* remains Constant in his Sincerity; he is still in the same place where God spake to him with so much tenderness and privacy.

Abraham autem consurgens manè ubi steterat prius cum Domino Gen.19.v.27.

Intuitus est Sodomam, & Gomorham, & universam terram regionis illius, viditque ascendentem favillam de terra quasi fornacis fumum. Gen.19. v.28.

Faithfull Friend of God, Father of all Nations, Support of men, Vice-King of the Earth, *Abraham*, canst thou behold this dreadfull fire without Sighs and Tears? Weep then *Abraham*, weep to quench these flames; but rather inkindle some pile to swallow up these Monsters which infect the World by the Contagious shafts of their Incestuous brutalities. Let there never

never be any mention made of *Sodom*, nor of the Lands which are complices in her disloyalty; Let no man ever think on her, unless it be to place before his Eyes the Image of Gods Judgments, and of the Eternall punishments of Hell.

There will never be a more sensible and exact draught of those endless torments, than *Sodom*, *Gomorrha*, *Adama*, *Seboim*, and all their Neighbourhood.

The Picture of Hell.

Let us have then a horror to enter into these flaming Prisons, and into these Sulphurous Dungeons; let us listen awhile unto these Sighs, Sorrows and Lamentations which rise from the bottom of these Abysses.

My Eyes, what doe you see? what Phantasms? what Specters? what Tormenters? what Monsters? My Heart, art thou not affrighted at the sight of these flaming Furnaces, of these Mountains of Fire, of these dead which are alwaies living, and of these lives still dying amidst Immortall Languishments and Endless Torments?

O my God! how will it be, when thou shalt descend upon the Clouds, and on a flaming Chariot to enfire not only five Cities, but all the parts of the Universe?

Where will the most shamefull and detestable of all Vices find Caves deep enough, when at the Sound of Trumpets and Clarions the Earth shall open her Sepulchers, like so many Furnaces, which will vomit forth men all invironed with Fire?

Whither will the confederates of *Sodom* and *Gomorrha* goe, when all the Saints and Angels of Heaven shall even wax pale with fear?

Will Vice be in a place of Security, when Vertue it self shall hardly find a Sanctuary?

The Pillars of Heaven will shake, the Cypres Trees and Oaks of *Libanus* will roar out, all Trees will melt into drops of blood, the Sun and Moon will change their countenance, all the Planets will make a stand, or

Luc.21.D.Thom.sup. q.73.

Pugnabit cum eo orbis contra insensatos. Eccl. 5.

dread will even tear them from their Orbes to follow, like trains of fire, the astonishing Splendors of God; The Earth, though most insensible, will arm it self in so just a quarrell.

Signs of the day of judgment given by the *Hebrews*, collected by St. *Jerom*, related by St. *Thomas. sup. q. 73. a. 1.*

Afterwards the Ocean touched with so cruell a Sympathy will raise its billows and waves even five Cubits high above the Mountains, immediatly after they will tumble down to make Abysses, and presently extend themselves upon their ordinary Bed: Then will all Fishes, though naturally dumb, cast forth fearfull moanings and out-cryes.

In the Air Birds will tune sad Noats, and their sweetest Harmonies will be but Songs of Death.

Nothing but Hairy, blew, sparkling, burning and bloudy Comets will be seen; and nothing but Cryes, Howlings, and dreadfull Lamentations wilbe heard, not only amongst Men, but also amongst the fiercest Beasts, and in the midst of the least sensible and most inflexible Bodies.

In fine, this will be the great Day denounced by the Mouth of God, by that of the Prophets, and of which *Sodom* hath been but the first draught.

If then the representation thereof were able to affright the Eyes of the Impurest Souls, and to stop the Course and Torrent of so many flames which an infernall and Diabolicall Love casts into Hearts, I would willingly advise the most part of Men to have the Picture of *Sodom* alwaies before their Eyes, to the end so tragick a misfortune, might at lest divert a far more dismall disaster.

But all these Pictures are too weak if Love takes not off the cover, and if Faith shall not open the Eyes.

My God! Dissipate then all the Shadows of *Sodom*, and fix our Eyes upon the Lights of Sion; O God illuminate our Minds, and inflame our Hearts, to the end we may follow the bright Splendors of thy adorable bounties, and that our Souls may never be consumed but by the fire of thy Love.

CHAP.

CHAP. IX.

The Birth of Isaack, *and the Banishment of* Agar *and* Ismael.

IN fine, Heaven hath heard the vowes and prayers of *Abraham*; *Isaack* is born, and *Sara* is so much ravished at the sight of this happy prodigy that she can hardly believe what she sees: This Child nevertheless come by Miracle into the World, growes visible, and who ever hath Eyes to behold him, may quickly discern that he is the Image of *Abrahams* and *Saras* vertues; He is the fruit of Benediction which came in the Autumn, and therefore is almost ripe even in his birth; He is a Phenix, on whom all the hopes of his race depend, and a Sun whose *Aurora* shewes what will happen all the remainder of the day. His dear Mother hath no other pains and throws in her Labour, than smiles and admirations; Scarce was he weaned but his Father changeth his Nurses Milk into good cheer, and invites his Friends unto a solemn Feast to rejoyce with them for his happiness.

Visitavit autem Dominus Saram sicut promiserat, & implevit quæ locutus est. Gen. 21. v. 1.

Concepitque & peperit filium in senectute sua, tempore quo prædixerat ei Deus. Gen. 21. v. 2.

Rursumque ait, quis auditurum crederet Abraham, quod Sara lactaret filium, quem peperit ei jam seni. Gen. 21. v. 7.

Dixitque Sara: risum fecit mihi Deus. Gen. 21. v. 6.

What a wonder is it to see this Child of Tears and Desires become an object of a Ravishing Joy. *Sara* art thou afraid that the life of thy son will bring thee death, and that the excesse of a joy so little expected, will even melt thy heart? For my part I already apprehend lest the pastime of *Isaack* and *Ismael* prove the occasion of a quarel, and that at last either the Mother or child must be chased away: In effect, *Sara* could not endure the sight of *Agar* and *Ismael*, she intreates *Abraham* to put both of them out of his House. But *Abraham* who hath the Tenderness of a father for *Ismael*, cannot condescend to her desires. It seemes to this good man that the severing of *Isaack* and *Ismael* would even cut his heart in two. There is a necessity Nevertheless

cumque vidisset Sara filium Agar Ægyptiæ Iudentem cum Isaac filio suo, dixit ad Abraham: Ejice ancillam hanc, & filium ejus. Gen. 21. v. 9.

Durè hoc accepit Abraham pro filio suo. Gen. 21. v. 12.

Cui dixit Deus: Non tibi videatur asperum super puero, & super ancilla tua: omnia quæ dixerit tibi Sara, audi vocem ejus, quia in Isaac vocabitur tibi semen, sed & filium ancillæ faciam in gentem magnam, quia semen tuum est. Gen. 21. v. 13.
Surrexit itaque Abraham & tollens panem & utrem aquæ imposuit scapulæ ejus, tradiditque puerum, & dimisit eam. Gen. 21. v. 14.

theleſſe of obeying the requeſt of *Sara*, for God commands *Abraham* in this occaſion to execute all his injunctions, with promiſe that Notwithſtanding all contrary appearances *Iſaack* and *Iſmael* ſhalbe the firſt ſeedes of a moſt ample and happy poſterity.

Nevertheleſſe I would very gladly know what was *Abraham's* thought, and whether he could abſtain from mingling ſome tears with the water and bread he gave unto *Agar*, when he carried her the newes of the will of God and *Sara*.

What pitty was it to ſee this poor handmaid enter with her ſon into a ſolitary and uninhabited Deſart, and leave a plentifull Houſe, where ſhe had ever lived as a Miſtris? Are not theſe very rigorous commands and moſt auſtere providences for thoſe who have onely Eyes for their own Intereſts, and for what appeares to them a preſent good.

Quæ cum abiisset, errabat in solitudine Bersabee. Gen. 21. v. 14.

To ſee *Agar* and *Iſmael* in the deſarts of *Berſheba* with hunger and thirſt, and in a generall want of all the conveniences of Nature, will not men believe them to be as it were dead in the world, and alive in a Tomb? What hope is there amongſt ſtones and Rocks? What ſociety in the midſt of Woods, where nothing is heard but cryes, and the roarings of Monſters? What ſuccour amidſt Wild places, and out of the road of men? What light under the ſhades of grots and caverns, where the Sun dares not approach? What means of Livelihood, where all Animals are dead? Where nothing but frightfull dens are ſeen, but aride ſandes, and ſome old Trunk of a Tree, without branches, leaves, or fruit?

Cumque consumpta esset aqua in utre, abjecit puerum subter unam arborum quæ ibi erat. Gen. 12. v. 14.

What then will *Agar* doe, ſhe hath no more water nor bread? And mean while her life, her Love, and her dear *Iſmael* can no Longer endure the torments of hunger and thirſt; he is already conſtrained to ſtay at the foot of a tree, and there to caſt forth lowd cryes; Diſtreſſed Mother, what will you do? What a happyneſſe

neſſe would it be for you to die firſt that you might not die twice? *Sara* what have you don? *Abraham* where are you? Ah God! what griefis it unto a Mother to ſee between her Armes the Tomb of her ſon? *Agar* have you not Tears to ſhed upon the Tongue of *Iſmael* to quench the Thirſt which conſumes him with a ſlow fire? Have you not a Heart to ſatiate and qualify his Hunger? Where are thoſe maternall Bowels, and that holy paſſion, which Parents ought to have for their Children?

Iſmael hath loſt his ſpeech, he is without hope, and *Agar* abandons him as no longer able to live, ſeeing her heart half dead before her Eyes.

A pittifull ſeparation.

Farewell *Iſmael*, Farewell poor Orphan, farewell all the affections and hopes of *Agar*.

And when any man ſhall chance to paſſe by this ſolitary place, let him ingrave upon this Trunk, that here *Agar* and her ſon found their Exile, their death, and at length their Monument.

Flente enim matre, & mortem filii miserabiliter præstolante, Deus exaudivit puerum, D. Hieron.
Et sedens contra, levavit vocem suam, & flevit. Gen. 21. v. 16.

Agar what do you ſay? Is this the hope you repoſe in God? And are theſe the promiſes he made unto *Abraham*? Ah! do you not know that Heaven hath Eyes alwayes open to Innocency, and the leaſt of *Iſmaels* ſighes is able to draw God into this Deſart? Joyn then boldly your Cryes and lamentations with thoſe of *Iſmael*: for one cannot hear the Child without hearing the Mother.

Et abiit sedítque è regione procul quantum potest arcus jacere, dixit enim, non videbo morientem puerum. Gen. 21. v. 16.

In effect, when *Agar* was removed a flight ſhot from *Iſmael*, as ſhe ſent forth her Cryes after the Moanings of her ſon, an Angel called her by her name, and ſaid unto her,

Vocavitque Angelus Dei Agar de cælo dicens: quid agis Agar? Noli timere, exaudivit enim Deus vocem pueri de loco in quo est. Gen. 21. v. 17.

Goe *Agar*, and return to thy ſon; take him by the hand, and reanimate this little dying body. O God! who will not admire thy ſage Providence, and the miraculous Conduct of thy Deſignes? Who will not remain aſtoniſhed in contemplation of thy works, and above all when he ſhall diſcern the care thou haſt of thy Elect?

Alas!

Surge, tolle puerum, & tene manum illius, quia in gentem magnam faciam eum. Gen. 21. v. 18.

Alas! how stupid is the Wisdom of men? how imprudent are their conceptious, and how feeble are all the forces of their understandings when they are severed from thee? There needs but one Heavenly Ray to inlighten all the obscurities of the Earth, but on single drop of dew to soften all the rocks, and but one glance of Gods Eye to give a Soul and life unto all the most Inanimated bodyes in Nature. In fine, when a man thinks himself lost he presently finds his way in the midst of all his wandrings, and there is no climate, nor Earth so dry, and aride, where his Omnipotent goodness may not cause a Thousand Fountains and springs to rise, to the end it may be every where known, that he is the Source of Living and salutiferous Waters, who is able to quench, as he shewed to *Agar*, the most ardent thirsts in the midst of Desarts and Solitudes.

Aperuitque oculos ejus Deus; quæ videns puteum aquæ abiit, & implevit utrem deditque puero bibere. Gen. 21. v. 19.

Chap. X.

The Sacrifice of Abraham, *and the admirable Artifices of God to try his Constancy and Fidelitie.*

I could almost have a mind to complain of God, and to accuse the apparent rigours he exerciseth on his favorites, If the little experience I have in the life of Saints had not taught me, that there are admirable Secrets to try his most faithfull Servants. To this effect, saith St. *Denis*, He is alwayes in Motion, never at rest, and his ardors are so penetrating and lively, that he passeth like an inflamed Arrow even into the bottom of the heart to see there all that is incloſed. Nevertheless he is not like those petty Tyrants, who cover their Eyes, place veiles over their foreheads, and hold Torches, Bowes, and Arrows in their hands, as Weapons which they use to give death with blindness; But if

Mobilis, semper incessibilis, calidus, fervidus. Dionys. cap. 7. coel. hierach.

if Divine Love hath Veiles they are wrought with the purest lights of Heaven; and if it hath Shafts it is to open hearts, and its Torch serves but to disclose all the secrets of souls in which nothing can remain concealed. Triall of Love.

It is for this he is compared to a Gold-smith who purifies Gold and Silver in the crucet; to a Captain, who tryes the valour, dexterity and Courage of a Souldier; or rather to a Friend who neither promiseth nor bestowes his Amity but after very Long triall.

Behold doubtless what God did, when he tempted *Abraham* as the most faithfull, most constant, and most affectionate person that lived in his time.

Nevertheless I am troubled to say God can perform the office of a Temptor, since the least of his looks pierceth all the Cloudes of future things, and that St. *James* in his Canonicall Epistle saith in expresse termes that God can tempt no man, because he cannot be the Author of Evill.

Nemo cum tentatur dicat, quia à Deo tentatur. Jacob. c. 1. epist.

But this is to be ignorant in the nature of temptation, and to have never read St. *Ambrose*, St. *Austin*, and the major part of the Fathers concerning this point, who sufficiently evidence, that there are blind and wicked temptations which cannot come from God, as also prudent and officious ones, which are as the shafts and stimulations of Love, or else like sounding plummets wherewith the extents and capacity of hearts are measured; so God knew but too well how great was the Love of *Abraham*, but it was requisit, that this Love should appear, and with armes in its hand, to acquire a force wholly new, and in a fresh combat.

Ambros. lib. 1. de Abraham, cap. 8. Aug. q. 57. in Genesim.

We must not wonder that God tempted *Abraham*, since this kind of temptation was but an excercise of his fidelity, and a triall of his affection: Just as the Masters in Academies, and Fencers in their schools, use to doe, when by some sophism or feigned thrust they exercise the spirits, dexterity, and courage of their bravest scholars. Exercise of faith,

Exercitium fidei tentatio. D Ambr. in 8. Luc.

Tentat vos Deus, ut sciat si diligitis illum. Deut. 13.

Tentavit Deus Abraham, & dixit ad eum, Abraham, Abraham: at ille respondit, adsum. Gen. 22. v. 1.

I feel a horror nevertheless, when I think of the matter on which God resolved to tempt *Abraham*; I tremble, and my Heart grones, when I hear him twice called by his name, and that all the Commissions which are given him tend but to the death of his Son.

Abraham, Abraham, can it possibly be that this so sweet, so amiable, and so Holy a Name must serve to summon thee to an office which appears so cruell, and unnaturall, as the Murther of thy Son? Is it peradventure to carry thee more promptly to the execution of this sad decree that thou art twice called? Art thou deaf to the first words of thy God? or dost thou not perform readily enough what God commandeth? Art thou so fixed on thy *Isaack* that thou no longer thinkest on God? what is the matter? Art thou stupified and hast neither Heart nor care for thy Master?

Lord behold me here, saith *Abraham*, what is thy will? and where, and in what, may I manifest my Obedience and Love?

Fruitless Complements.

There are many who have complements enough in their Mouths, and offer themselves freely enough, but if a Man must ingage either life, goods, honor, or the least of his interests, he instantly retires, and his dearest friends remain without offers and effects.

Let us examin whether *Abrahams* Heart be of the same temper of those faint friends? God calls him, and he returns answers unto God: God calls him again, and he protests that he is ready to execute all his commands: much more; for this Holy Man never contradicted the least injunction God had laid on him; he left his Country, he forsook his Parents, and his life was but a voyage of Obedience, and an exile of Love. What can God desire more of him?

This is yet not all God requires of him, and the trials, though too long and too harsh, God hitherto made of his fidelity, were but the Prologues of a combat which must be far more rigorous. Love is content to

to put a staff in his Hand to walk him through the World, but he immediatly presents him with a Sword to undertake a dreadfull Duel, though it be a Duel of Love.

Ait illi: tolle filium tuum unigenitum quē diligis Isaac, & vade in terram visionis, atque ibi offeres eum in Holocaustum super unum montium quem monstravero tibi. Gen. 22. v. 2.

Well then, *Abraham* take your dear *Isaack*, this only Son, and this Amiable Child, on whom you fix all your hopes, and all your most solid contentments. *Abraham*, it is time to restore unto me the *depositum* I gave you; he is mine, I lent him to you, but now demand him back, and I command you to immolate him unto me, take him then without further delay, and from this instant goe whither I shall conduct you.

Is it not unto God alone the absolute power of command belongeth? and is it not the duty of *Abraham* to be silent and to perform without reply what God commands? But what, I beseech you, would a passionat Father say upon this occasion? would he not have some ground to say, if he had the same cause as *Abraham*?

The Speech of a passionat Father who speaks for *Abraham*.

Alas, Lord, where are the advantagious promises thou hast so often made me? Hast thou lost the remembrance of Abraham, Sara, *and* Isaack? *Dost thou not take me for some other: or at least if thou lookest upon me as a Father, why dost thou enjoyn me to perform so rigorous an office? I humbly beseech thee, my God, not to forget thy words and thy own self; remember that thy Mouth is as unchangeable as thy Heart, and that it is an injury unto the immutability of thy Essence, to alter the least of thy Decrees. How can we then believe that the Sacrifice of humane Bodies are detestable in thy sight if thou dost command them: whither will Innocency goe to seek life, if thou Judgest an Innocent to death? what incouragement shall we have to serve thee, if thou thus treatest thy Servants? & what attractives will creatures have to love thee, if Massacres be the pledges of thy Love? for my part I am afraid lest the strongest spirits may revolt, and that the weak be scandalized at the instability of thy oaths;*

Semel locutus es Deus. Psal.

thou haſt ſworn by thy ſelf that my Iſaack *ſhould be a ſpring of Grace, and behold how thou dryeſt it up even when it is upon the point of becomming an Ocean of Benedicities. My God! what ſhall I ſay unto my Son, when he ſhall intreat me to tell him the cauſe of his death? How ſhall I tye his hands, when he ſhall imbrace me? and if I have the Heart of a Father to love him, how can I have armes to kill him? Ah! ſurely no Man ſhall ever perſwade me that a God, who is the author of Nature, will command me a ſtroak which appears to me ſo unnatural; and ſhould I aſſent,* Sara *would even ſnatch the weapon out of my hand, ſhe would rather offer her ſelf to ſerve as a Victim, than give way to the Sacrifice of her Son: Let us then no longer think of it, O my God, my Eyes would be dimmed with tears at the ſight of my* Iſaack, *my Heart would burſt into a thouſand pieces at the leſt dart of his affection, and my Hands could never be cleared of this ſtain, if I had once ſullied them in the bloud of my Son. My God, permit me rather to Sacrifiſe unto thee the Remnant of my old age, and receive rather this Soul which I have upon my Lips, and which is but too weary of the World; But as for* Iſaack, *ſuffer a flower to grow which thou haſt planted with thine own hand, and according to thy promiſes water it with thy Benedictions. What! An* Abraham *to Maſſacre an* Iſaack? *A Father, the moſt Cordiall, and the moſt affectionate of the World, to kill the moſt amiable and the moſt accompliſhed Son that hath ever been? A Father, who for the ſpace of a hundred years hath expected a Son, to loſe him in a moment? The preparation for his Mariage was already in my thoughts, and they ſhew me an Altar, a Pile, and a Sepulcher for his Nuptiall Bed. What rigour more inhumane? what Laws more barbarous? And what command more cruell can we figure to our ſelves? My God pardon me, it is viſible to me that I have erred, but grief even extorts theſe Blaſphemies, and my Tongue betrayes my Heart, I will ſpeak then from henceforth with more reſpect; Give me*

I beſeech thee the Eyes of a Tyger, the Teeth of a Wolf, and the Soul of a Lion, if thou wilt have me devour this Lamb; blind me leſt I behold this Fore-head, this Face, and theſe Eyes, on which my Love hath ingraven his Picture. Lord I acknowledge my fault for having ſo often begged him of thee, my vows have been over-violent, my deſires too importune, and I ſtill feel an over-ardent fire in my Boſom; Caſt then into it a Deluge of Wormwood, to ſtifle ſuch ſweet ardors. However, if thou doſt command me to be the Executioner of thy ſevereſt Judgements, and if thou abſolutely deſireſt I ſhould ſtrike off my Iſaacks *head, and that I ſhould bury him in the fire, I beſeech thee inſtead of a Sword put a Thunderbolt into my Hands, to the end at the ſame inſtant I ſhall give him the ſtroak of death, I may ſee him invironed with the flames of thy ſevereſt Juſtice.*

Without doubt, this would be the diſcourſe of a Father, whoſe Soul ſhould be agitated with various paſſions, and the moſt part of theſe reſentments are more proper for a Man whoſe Eyes Nature, Bloud, the World, and Infidelity had ſhut againſt the pureſt lights of Heaven, than for *Abraham* who never followed other Torch than that of Divine Providence. Never then were ſuch Sacrilegious Complaints, and ſhamefull murmurs heard to iſſue forth of his Mouth, as daily proceed from Fathers and Mothers, who have nothing but worldly reſpects, and no other care but to erect upon the Cradle of their Children all the Trophies of their deſires and hopes.

The reſignation of *Abraham*.

Abraham wils but what God wils, and inſtead of following the Motives of Reaſon and humane diſcourſes, he abandons himſelf into the armes of a perfect Obedience, and of that Faith which ſhewed him Life even in the Boſom of Death. He was ready to immolate *Iſaack*, and the Love he had for his God made him wiſh to himſelf a Deſtiny like that of his Son. This Man, ſaith *Origen*, was not aſtoniſhed at the voice of ſo harſh a

Command, he refused nothing, and took Counsell of no living Soul, resting content to obey his God.

This Just Patriarch, saith St. *Zenon*, preferred the Love of the Creator before that of the Creature. And albeit a naturall resentment tore his very Bowels and Heart, yet at the same time his Soul did Swim in the delights of a passion, which hath nothing in it but Supernaturall; so that two Loves offered two Sacrifices, the one Immolated the Father, the other Sacrifised the Son.

The Empire of Love.

O Love, Love, delicious Tyrant, adorable Conqueror, Independent Monarch, how powerfull are thy Darts when God casts them? What Power, what Victory, and what Command dost thou Exercise on the Heart of *Abraham*: whence come these dazeling Charities thou mingleſt with thy Killing shafts and with thy Consuming fires? My God, what Miracle of Power! what Prodigy of Faith! what Triumph of Constancy? a Heart without Motion, Eyes without Tears, a silent Tongue, a Father without regret, without griefe, and without complaint upon the Tomb of one only and dearly beloved Son.

This faithfull Minister of the Will of God, would be much more grieved that other hands than his should be used, and that a Sacrificer should be sought elsewhere. The Spirit of *Abraham* is like a Rock in the midst of the Ocean, beaten with Waves, watred with Rain, subject unto Winds and Tempests; whatsoever happens alwaies unmoveable, ever immutable. It is enough that God speaks; All comes from him, all is his, and all must return to him. It sufficeth *Abraham*, that God is the Master of *Abraham* and the Father of *Isaack*. It is enough that God is the King, the Master, and the Father of *Abraham*, and *Isaack*. It is in vain to be disquieted, since it sufficeth that God commands, and that whatever he enjoyns be performed; and to live in the practice of this verity is to be in the Paradise

The Emblem of that Rock *immobilis*.

of

of this World, and to enjoy Beatitude by anticipation. It is to row upon the sea as a vessel under the conduct of a Pylot who cannot be deceived; It is to be at court under the command of a most sage and powerfull Prince, who seeks onely to repleniſh us with his favours, or like a Star guided by an Intelligence, which cannot stray out of the way marked out unto it. Perform then, *Abraham*, all that God saith unto thee; and thou O my God command *Abraham* all that thou desireſt. Is it his life thou requireſt? It is thine. Is it that of *Isaack*? it is thy self who hast bestowed it on him, take them both.

But O God of goodneſs! remember that *Abraham* is a Man, that he is a Father, that he hath but One Son, and that he Loves nothing in comparison of this Son; place not all these objects of Pitty before his Eyes, rest satisfyed in Sacrificing the Son without causing the death of the Father; lay some cover over the Forehead of the Priest, and over the Eyes of the Victime: And doe not solicite the tenderneſſe of either, and speak neither of *Abraham* nor *Isaack*, nor of the Father or Son; but pronounce the decree in most rigorous termes, and call no more upon the name of Sweetneſſe and Love, for that were to solicite his disobedience.

Martyrdome of Love.

God nevertheleſſe calls *Abraham* twice, and expresly commannds him to Sacrifiſe his Son, and not onely his Son, but also his Onely Son, and to wound him yet more to the quick, he adds the name of his beloved Son, that is of *Isaack*.

O God! what shafts? what Thunderbolts? and what Lighting? In truth, saith *Procopius*, any one but *Abraham* had taken this advertiſement from God for an illusion, or for a subject of contempt: But, as Abbot *Guery* hath excellently well noted, this venerable title of Father, and this amiable name of Son, serve but to conjoyn Love with Piety, and oblige *Abraham* to perform more religiously and cordially what was given

him

Vt postea præponat amorem Dei suo carnali amori, ut cum vincet gloriosior esset victoria. Hugo à Sancto victore ann. in. 22. Gen. sint & in hoc parenti triplicata supplicia, &c. Origenes hic.

him in charge. Moreover, saith *Hugo* of St. *Victor*, God recalled into his Thought that this was his Onely Son, as if he had desired the more to excite his naturall affection, to the end the Victory and Triumph might be the more famous, since the Love of God became Master of his heart: In fine, as the subtile and learned *Origen* concludes, God will have *Abraham* first sacrifise his Onely Son, secondly his Onely and Welbeloved Son, and thirdly his Onely Son and his dear *Isaack*, as if he had meant by these three shafts of Love to have three Sacrifices, and three Conquests, of Obedience, Faith, and Love. Behold very powerfull combats, and as many Stroaks of death as words. *Abraham* did not yet change colour, and his face was as the Sun, which sees all the horrors of the Earth without emotion: his Constancy appeared in the midst of Passions, like the Dolphin in a Tempest and storm, without danger of drowning. This Magnanimous Soul, this generous heart, and this obedient spirit, shed but tears of joy, and his thoughts were fixed onely on Hope, Love, and Resignation.

The Embleme of the fish.

Immersabilis. Nec dolor patri lacrymas persuasit, sed exultat & gaudet. S. Zeno veron. serm. 1. de Abraham.

Chap. XI.

The Master-peece of Obedience, and the Triumph of Love in the Sacrifice of Abraham.

S. Bernard. de præcepto, & dispensat.

A Heart perfectly Submissive, and obedient unto Gods will, knows not what languishment, refusall, grief, and delay meaneth. It is enough that he is commanded to obey, all the rest is indifferent to him. And it is peradventure for this Cause, that even the civill Laws moderate the rigours of Justice, when we proceed against those who have acted in pure obedience; and in such a case, he is to be fallen upon, who gave the command, Provided Neverthelesse he had the

Just. homo ad legem. Aquiliam.

the power to Command. Even so when it is the will of a Soveraign, all Subjects ought to Obey: And chiefly, when God, who is the absolute Monarch of the Universe, doth Command, nothing must appear under his Empire which adores not his Laws, and follows not his Lights even amidst the shadows of an affectionate Blindness.

Such was *Abraham*, and his Spirit blind as it were amidst the Splendors of Faith and Obedience, resembled that Flower which incessantly courteth the Sun, and hath neither Life, Motion, nor Eyes, but from Morning till Evening to follow this Star.

The Symbols of the *Heliotropium.*

Non possum aliò me vertere. Typ. in Symb. A solis ortu usque ad occasum.

He sets forth as soon as God Commands him, and as if his Eyes had been shut against the Lights of the Day, he riseth in the Night, by the favour of those Lights and Rayes, which God communicates unto him amidst the obscurities of the shades to serve him for a Watch-tower, Sun and Day. This happy Paricide, as St. *Austin* saith, undertook the Murther of his Son with the same devotions wherewith he had demanded his Birth and Life: and least the Morning, saith *Rupertus*, should prevent his desires, he rose before Day, and presently provided himself of all necessaries for his Journey, and for the Sacrifice of his Son.

Devotus Pater eo voto suscepit paricidium, quo susceperat filium, Aug. Ser. 73.

My God! what sad preparation and sorrowfull departure! this poor old Man takes his Ass, and chose two or three of his Servants to goe along with him; and having made up a Fagot of Thorns and Bushes with his own Hands, he layd them on the Shoulders of his dear *Isaack*.

Igitur Abraham de nocte consurgens stravit asinum suum, ducens secum duos juvenes, & Isaac filium suum. Gen. 22. v. 3.

But what will *Sara* say? And what can she think when at her waking she shall find neither *Abraham* nor *Isaack*? Poor Mother! what wilt thou doe? Is it possible that *Abraham* could conceal a Design which cannot be kept from thee?

We must freely confess, that there are Souls of Gold,

and Hearts of Diamond in Bodies of Christall: It cannot be denyed that there be Women as constant and couragious as Men; their Sex though frail, tender, and delicate, often brings forth *Amazons*, who have nothing of Softness, Levity and Effeminacy, but the bare name. It cannot be also doubted but *Sara* was of this number, And I am confident if *Abraham* had made known to her the will of God, at the first news she her self would have performed the Office of a Sacrificer to immolate her Son.

Nevertheless I will believe with the most part of the interpreters of Scripture, and of the Greek and Latine Fathers, that *Abraham* who might have discharged into her Bosom part of his afflictions, resolved to endure alone this Martyrdom of Love.

He is then all alone upon the way with his Son and his two Servants, and he advanceth directly to Mount *Moria* as to the appointed place.

My dear Reader, I leave unto thy imagination what passed for the space of three dayes this journey lasted: represent unto thy self, I beseech thee, that thou art with him, whom thou dost love above all men, thou seest him, thou speakest to him, thou drinkest to him and sleepest with him, how will it be if at thy departure thou must see him die? and if thou thy self must present him the poyson which is to stifle him? Husband and Wifes, Fathers and Mothers, Brothers, Kindred, Associats, Friends, what Torments? what despairs? what punishments? when you stand at the Beds Feet where you shall behold your dearest affections, and your most pleasing delights in the Agony of death what combats, and what Duels of Love, and Grief what strength and resolutions to receive the last words and sighs of a dying Mouth, to which a thousand and a thousand chast kisses have been given, and whose least breath was able to wipe away all sorts of sorrows? what Prodigie of constancy to close with your Hands two Eyes

Duel of Grief and Love.

which served as sunns in the saddest obscurities of Life, which is but too much intermingled with mourning and pleasure? In fine, how can we see with out dying, an other self at the point of death?

Nevertheless, this was but the image of a dying life, which *Abraham* led for the space of three dayes; one would swear that God had undertaken to make him dye ten thousand times upon this sad way; every glance of *Isaack* was a mortall Javelin, which pierced his Heart, and yet he must have him three times four and twenty hours before his Eyes; there was a necessity of eating, drinking, and speaking with him: were not these entertainments, and Feasts of Death? He was constrained during the night to lay on his Breast, and in his Bosom, that Head he was to cut off with his own Hands: was not this a murthering sleep and a cruell repose? In fine, he must render all the duties of a Father to so amiable a Son, before he was to be his Executioner, and he must needs hear almost every moment the voice of *Isaack* calling him Father, who went to murther him.

Martyrdom for three dayes.

My God! what Preludes of death? what Preparation to a Martyrdom, what Dialogue of Passions? what affections, what dissimulations, what sorrows, what pleasures, what hopes, and what despairs? A Father, a Son, a Priest, a Victim, Wood, Fire, a Sword. *Isaacks* Eyes and Heart are fixed on his Father, and *Abraham* lost not the sight of *Isaack* but to behold his God. At every step this poor old Man sends a sigh to Heaven to evaporate grief, which being shut up redoubles the more.

Surely my Heart even bleeds upon the bare thought of this pittifull object. Alas! how could *Abraham* look on the criminall Sword which was to give the stroak? where did he carry this instrument of Gods Justice? me thinks I hear *Isaack* at every step saying, My Father: and *Abraham* answering Son, take courage, let us goe my dear Child, we draw neer to *Moria*.

Die autem tertio elevatis oculis procul. Gen. 21. 2. 4.

O God! what viſion and what approaches? Mountain of *Moria* haſt thou no compaſſion, will not thy tops, thy rocks, and thy ſtones mollifie rigours, at the ſight of ſo tragick an act, and which ſeems ſo unnaturall? Mountain of *Moria* become thou a plain rather than put this poor old Man, and this young Child to the trouble of aſcending thy top, where they are going to erect an Altar, and hew a Tomb.

But what! Nature cannot be ſenſible when her God deprives her of feeling, and *Moria* muſt not have greater tenderneſſes than the Heart of *Abraham*; Theſe Mountains make an eſſay of rigour at *Jacobs* coſt to become afterwards inſenſible at the death of a Jeſus of whom *Iſaack* was but an Image and figure.

Aug. in ſer. de temp. 71. exiſtimat eundem fuiſſe montem Moria qui Calvaria.

Let *Abraham* then perform reſolutely the office of God the Father, and let not *Iſaack* be aſhamed with his own Bloud, to mark out the way unto *Jeſus*. Let *Abraham* take his Sword to ſtrike off *Iſaacks* Head, and let *Iſaack* take the Wood on his Shoulders which was provided to conſume him, ſince *Jeſus* hath carried the Croſs on which he ſuffered.

Dixitque ad pueros ſuos: expectate hic cum aſino, ego & puer illuc uſque properantes, poſtquam adoraverimus, revertemur ad vos. Gen. 22. v. 3. Tulit quoque ligna Holocauſti, & impoſuit ſuper Iſaac filium ſuum: ipſe verò portabat in manibus ignem, & gladium, cumque duo pergerent ſimul, Gen. 22. v. 6.

O God! O *Abraham*! O *Jeſus*! O *Iſaack*! where is *Sara*? where is *Mary*? my God what Relatives are theſe? *Abraham* is already at the foot of the Mountain, he commands his Servants away, he takes his only *Iſaack*, he loads him with the inſtruments of his puniſhment. Let us goe my dear Child, let us goe my Son, let us go my *Iſaack*, my Joy, my Hope & my Love.

Dixit Iſaac Patri ſuo: Pater mi, at ille reſpondit, quid vis fili? Ecce inquit ignis, & ligna, ubi eſt Victima Holocauſti? Gen. 22. v. 7. Dixitque Abraham, Deus providebit ſibi victimam Holocauſti fili mi, pergebant ergo pariter. Gen. 22. v. 7.

Father whither doe we goe, anſwered *Iſaack*? Alas what is your deſire? I indeed ſee the Fire and the Sword which you carry, as alſo the Wood on my Shoulders, but where is the Victim, which muſt be offered as an Holocauſt? My Son trouble not your ſelf; for God will provide one.

O Holy! Piety where are the Bowels of a Father? Heaven and Earth where are we? my God! how long will this ſtorm endure? Whence comes this ebbing and flowing, which ſtrikes ſo rudely on the Faith of a Father, and the Obedience of a Son. My God! if thou deſireſt a Holocauſt, give unto *Abraham* an other Victim then *Iſaack*; how comes it to paſs, that *Abraham* can obſerve the Law of the Hollocauſt, which injoyns the Victim to be cut in pieces, and ordains, that the Members be diſpoſed at the Altar taking their turns, to burn them afterwards and reduce them to aſhes. Ah! there is no Fathers Heart which can exerciſe ſo inhumane cruelties and ſo horrid and unnaturall a Butchery on the Body of his Son. Vultures devour only the Fleſh, Tigers leave at leaſt the Bones, Wheels, Iron-claws and wracks doe but tear the skin, and after all theſe puniſhments there are found reliques of anguiſh and death, but the Holocauſt conſumes all, and reduceth the Body into aſhes and duſt. What will remain then of *Iſaack* for *Abraham* to carry unto *Sara*, but aſhes, duſt, and the eternall regret for a loſs that can never be repaired?

Et venerunt ad locum quem oſtenderat ei Deus, in quo ædificavit altare, & deſuper ligna compoſuit, cumque alligaſſet Iſaac filium ſuum poſuit eum in altare ſuper ſtruem lignorum. Gen. 22. v. 9.

Abraham notwithſtanding perſiſts in his fidelity, he makes ready the Altar, he ſets the Wood in order, he kindles the Fire, he draws his Sword out of the Scabbard, he takes *Iſaack* into his arms, he placeth him neer the pile, he tyes his Hands, and puts the cover over his forehead; In fine, this Innocent Lamb being on both his Knees, his Body half naked, and his Head bowed a little forward ſighing ſweetly without making the leaſt complaint, or demanding any more why, expected, the ſtroak of death when his Father (as it is very probable) began to acquaint him with the ſecret of his happy Lot.

Joſeph. lib. 1. hiſt. S. Ambr. & alii.

Iſaack, *my moſt dear Son, thou didſt ask me at the foot of the Mountain, where was the Victim of our Sacrifice, I anſwered thee, that God would provide one; his Pater-*

nal Goodneſs hath done it, and his will is that thou muſt be the Victim, and I the Prieſt: It is very true, that thou art the object of my ſweeteſt hopes, and that I ſhould look on thee as the ſupport of my houſe; but it is in God we muſt place our only hope; It is he that ſerves for a Baſis and Piller to all fortunes, and it is his ſage Providence, which holds in its hands good and evill, favours and diſgraces, Life and Death. Dye then cheerfully my dear Child, and reſt aſſured that I would willingly put my ſelf in thy place, if God had ſo ordained. I adore his will, and I am too happy to ſerve as an inſtrument unto his commands? As for thee my poor Son, I had very conſtant proofs of thy ſweet diſpoſition, and, if I had not often tryed how obedient and pliable thou art unto Gods will and mine, I ſhould endeavour more efficaciouſly to perſwade thee; but it would be fruitleſs, and it is from Gods goodneſs and thy conſtancy I hope for the Grace of being inabled to offer and immolate thee with my own Hands.

What can *Iſaack* ſay to this? it is enough for him to aſſent and be ſilent; I yet frame in my imagination that he beſought his Father to give him his Sword, that he might kiſs it as the rod of the wiſe Providence of Heaven. I believe alſo he bowed down his Head a little more forward to teſtifie that his thoughts accorded with his Heart, and that his moſt real affections were ready to be immolated unto God and his Father.

In the mean while *Abraham* takes his Sword again into his Hand, and having bathed it with his tears, he lifts up his arm to diſcharge his blow upon the Neck of his Son.

O religioſam animam, ô fortem mentem, O ingens robur animi! utrum admirer, & obſtupeſcam juſtius, fortemne ſpiritum Patriarchæ, aut conſtantem pueri obedientiam, Chryſ.ho.in. Gen.48.

O Religious Soul, cryes out St. *Chryſoſtom*, O vigorous Spirit, O prodigie of conſtancy and fidelity! I know not whether I ought more to admire the undaunted force of *Abrahams* Spirit, or the conſtant immutability of his *Iſaacks* Submiſſion.

But what will be the iſſue, will not all the Angels of Heaven

Heaven who look upon this Sacrifice put ſome Victim in *Iſaacks* place? divine Spirits, I call on you for *Abraham* and *Iſaack*.

Videte Abraham non cum aliqua ferâ luctantem, ſed cum natura pugnantem, devotio dicebat percute, pietas clamabat parce, illa revocabat, iſta provocabat. Aug.Ser. 73.de temp.

Ah! ſaith St. *Auſtin*, behold I beſeech you the conflict of *Abraham*, not with a furious Beaſt but with Nature. Religion bids him ſtrike, and pitty ſaith, doe not ſtrike, the firſt lifts upon his Hand, and the other ſtayes his arm: what will this good Man doe? what will he not doe; if he obeyes not God, he commits Sacrilege, and if he obeys, he is a Murtherer.

But is it not better for him to be accounted a good Father, than a good Servant? And will not *Abrahams* Diſobedience be rather excuſed than the Murther of his Son? *Abraham* believed otherwiſe, and the choice he made was to loſe the quality of a Pittifull Father, to receive the title of an Obedient Servant. Nevertheleſs he ſtill hopes, and is aſſured whatever happen that God is too full of Clemency to leave him in extremity.

Et ecce Angelus Domini de Cælo clamavit dicens, Abraham, Abraham, qui reſpondit adſum. Gen.22. v.11.

Dixique ei, non extendas manum tuam ſuper puerum, nequid facias illi quidquam, nunc cognovi quod timeas Deum, & non pepercisti unigenito tuo propter me. Gen.22. v.12.

In effect, as *Abraham* had already lifted up his arm, and was ready to dart the Thunder-bolt God had put into his Hand, the Voice of an Angell cryes out, *Abraham, Abraham, I command thee from God not to touch the Child, and to paſs no farther.*

It is certainly the very ſame that commanded *Abraham* to ſtrike, who ſtayes his blow; It is the Voice, it is the Angell and Nuntio of our Lord which keeps back his Arm. And ſurely, it was requiſite that the ſame power, which before had armed him, ſhould force the Weapon out of his Hand; and that *Abraham* ſhould have as much promptitude and reſignation, to leave his Sacrifice, as to undertake and begin it. O God! what myſteries of Wiſdom, Clemency and Goodneſs? My God! what Tryals of Love, what Eſſayes of Fidelity, and what grounds of Hope and Confidence? have we ever ſeen ſo many temptations heaped together, ſo many Artifices to know a Heart, and ſo many divine experiments

experiments upon poor Mortals? so that the whole Sacrifice of *Abraham* was but a ſtratagem of Gods Providence, and a Maſter-piece of *Abrahams* and *Iſaacks* Obedience.

The Altar of *Moria* which was to be the Scaffold of Death, became the Theater of Life, and his Pile ſerved but to make a Bonfire of Joy, and a triumph of the fidelity which *Abraham* and *Iſaack* teſtified unto God.

Beſides, I know not who was moſt aſtoniſhed, the Father or the Son; however it were, *Abraham* unbound his *Iſaack*, and then they both together adored the admirable contrivances of Gods goodneſs who did tear out a Mans Heart to put his own in the place of it, and who commands us to give him a mortall and periſhable life, that he may place us in the fruition of one eternall and immortall.

A Divine Stratagem.

It is ſufficient for this God of Clemencie and mercie, to ſee Men at his Feet; he is content with that Sacrifice which the Heart offers to him, and he will have neither Bloud nor Murther preſented on his Altars. It ſatisfies him to immolate his only Jeſus for the ranſom of Mankind: His Death gives us Life, and the leaſt drop of his ſacred Veins is able to waſh away all the ſtains of the Univerſe.

Levavit Abraham oculos ſuos, viditque poſt tergum arietem, inter vepres hærentem cornibus quem aſſumens obtulit Holocauſtum pro filio.

Stay then Abraham; *the blow is reſerved for ſome other not for thy Son, and it only belongs to the Eternall Father to offer the Sacrifice in verity, the figure whereof hath preceded. No, it ſhall not be* Iſaack, *thou muſt immolate but this Ram, which thou ſeeſt in this Buſh ſurrounded with Brambles, and Crowned with thorns, take him, and burn this Victim, till a Man-God come in* Iſaacks *place. It is enough for me, ſaith God unto* Abraham, *to know that thou loveſt me, and I can now no longer doubt, after ſo long and ſenſible tryals. It is the Hand and not the Mouth which hath given me the aſſurance of it; It is alſo rather by effects than complements that I try thy fidelity.*

O God of Hearts, it is then in verity that Hearts muſt be Sacrificed to thee. Fathers and Mothers, if God will have your Children, make a free gift of them; if God be content with you, offer your ſelves unto him. My God! I will even now then conſecrate my Heart to thee: I renounce at preſent all thoſe things I may not Love with thee; I preſent unto thee the Sacrifice of my humiliated Spirit, and I refuſe no pain if thou ordaineſt it for me; Burn, Sacrifiſe, and ſpare neither Health, Honor, Riches, Children nor Friends; I am even content to Immolate my *Iſaack* to thee, that is my Soul, my Affections, and my Life, provided I may Live with thee and Love thee in Glory and Eternity.

Chap. XII.

The Death of Sara.

A Certain perſon holily curious, went heretofore examining all that is diſpers'd in Nature; I asked, ſaith he, of the Sun, whether he were a God, and he anſwered me no, in regard he was ſubject to Eclipſes, Circumvolutions, Viciſſitudes, and a thouſand periods which keep him in a perpetuall mutation. I intreated the Moon to tell me whether ſhe were a Divinity, and ſhe proteſted to me no, by reaſon of Exiles, Defections, Retrogradations, Aſcendants, Conjunctions, Separations, Elevations, and falls to which ſhe is lyable. All the reſt of created Nature will confeſs the ſame if we interrogate her in particular, upon this verity; God only can ſay, I am God, and I neither can nor doe change, becauſe I am God. He is in the midſt of the World as the immoveable Center in a Circle, about which all is in motion; he is as a Rock upon the Ocean, who beholds the Waves and Billows rowling under his Feet, without inconſtancy and aſtoniſhment.

Gen. 22. v. 13.

Inconſtancy of created things.

He is pleaſed nevertheleſs to ſee thoſe he loves in the Flux and Reflux of a thouſand accidents, which teach them, that their fortunes, hopes, affections and delights may alter every moment; that the moſt ſmiling proſperities often ſwim amidſt tears; the cleareſt and moſt ſerene dayes are followed ſometimes by the obſcureſt and moſt dusky Nights: Bodies for Companions have their own Shadows, Roſes are mixed with Thorns, and even the Life of Man never Ends but in Death. To ſee *Abraham*, *Sara*, and *Iſaack*, after their deliverance, and the tryals God had of their fidelity, would not one have believed them almoſt immortall and exempted from all the miſeries of life? And yet ſcarce were they returned to their own home, but *Abraham* and *Iſaack* met with a new occaſion of grief for the Death of *Sara*. And no wonder, ſaith St. *Proſperus*, ſince the Life of Man is a War without truce, and ſince we ought not to hope or expect Peace but in the Tomb. And indeed as *Hildebert* hath well noted, it is not without reaſon that theſe ſtorms ſucceed one another, and that uſuall one vapor draws others, by reaſon the Earth ſince the contagion of the terreſtriall Paradiſe, hath been a fatall ſource of Miſeries and Calamities, which took their birth from the firſt ſin of our unfortunate Parents who left unto their Children for an inheritance and puniſhment a chain wrought with all ſorts of infelicities.

Tunc eſt tentatio finienda, quando finitur & pugna, & tunc finienda eſt pugna, quando poſt hanc vitam ſuccedit pugnæ ſecura victoria. S. Proſper. lib. 3. de cont. vitæ.

Attende miſerias hominis, intuere cineres veſtigalia peccati ſunt. S. Hild. Ep. 56.

This yoak then is common to all Men, and there is no perſon, whom God hath not ſubjected to the Law of this ſad Captivity.

The ſtricteſt unions muſt break, the ſincereſt friendſhips muſt have an end, and even Mariages themſelves of which God was the ſacred knot, muſt at length make a Tragick Divorce upon a Bed which is the moſt common Theater of the blind furies of Death.

We ought to confeſs nevertheleſs that it is a ſpectacle able to excite the Conſtancy of a good Courage, when

when we ſhall behold this unmercifull Murdreſs which ſnatcheth away Daughters out of their Mothers Boſoms, and Sons in the ſight of their Fathers, and Wifes between the Arms of their Husbands.

In ſuch a caſe, if Nature had not ſome tenderneſs, ſhe would be unnaturall, and we muſt have Hearts of Marble not to be touched with ſome ſenſe of grief and pitty: *Abraham* had then juſt cauſe to teſtifie by his tears, the regret he had for his dear *Sara's* Death; And ſurely ſince he loſt ſo rare a bleſſing, well might he diſconſolatly bewayl it.

Vixit autem Sara centum viginti ſeptem annis. Gen. 23. v. 1.

This mourning was not yet blameable, and he was very carefull not to doe like thoſe, who bury all their affections in the preparation of a Funerall pomp, and who have but a ſhadowed meen, or elſe not being able ſufficiently to diſguiſe their looks, ſtrive to hide under the Veils and ſhadows of a Bed or dark Chamber, the ſhame of their inſenſibility.

Abraham ſhed more tears from his Heart, than by his Eyes, and in rendring all duties to Nature and his Wife, he moſt amply ſatisfied God, and his own piety: while he was a Pilgrim and ſtranger in the Land of *Canaan*, *Sara* being Dead in the City of *Hebron*, he went directly into the place where his Wifes Body repoſed.

Et mortua eſt in civitate Arbee quæ eſt Hebron in terra Chanaan, venitque Abraham ut plangeret & fleret eam. Gen. 23. v. 2.

There he offered up his Prayers unto God, and kiſs'd a thouſand times theſe amiable reliques, watering them from time to time with his tears.

All thoſe who aſſiſted this Holy Man, might well perceive the tears which diſtilled from his Eyes, and hear the groans which iſſued forth of his Mouth; But God alone knows the Acts of reſignation.

He preſently intreated *Ephron* to ſell him a double Cave which was cloſe by the vale of *Mambre* to interr *Sara* in that place.

Ephron is willing to grant what he asketh; but being at laſt as it were inforced to take a ſum of Money

for the purchase of his Land, *Abraham* became Master of the Field and Grot in which he laid the Body of his dear moity.

Atque ita sepelivit Abraham Saram uxorem suam in spelunca agri duplicis. Gen.23. v.19.

It is in this monument where the most generous Woman of her time reposeth; And under this Rock of Diamond will be found a Diamantine Heart in the Body of *Sara*, who was a perfect pattern of Constancy and Fidelity.

Chap. XIII.

The Mariage of Isaack *with* Rebecca, *and the Death of* Abraham.

A Bloody Amphitheater.

The World is a Theater on which very different actions are seen. There Voluptuousness smiles, and Grief hath tears in its Eyes; Hope flies in the imbaulmed Air, and Despair plungeth it self into an Abyss of Gall and poyson; Love and Sweetness catch Men in Nets wrought by the Hands of the Graces, and on the contrary Hatred and Envy assasinate the Hearts of Men with inchanted Darts. In fine, whilst Life is sowing on all sides, Death mows down all before her. Behold the common objects of the World, pleasures, sorrows, hopes, despairs, loves, envies, furies, flatteries, Mariages, solemnities, life, death, birth, a Chaos of disorder, a Labyrinth of unions and divorces, which make the course of this life, but a list and Theater where all we can imagine is to be seen. Have we not beheld all this in the life of *Abraham*? This poor Man then was in the Hands of God and Providence, as a feather in the Air, which serves for sport unto the Winds, and as a Planet in the Heavens, which never rests, or as a Wheel in the Water, which is alwaies turning and in a continuall motion. God led him out of *Chaldea*, *Mesopotamia*, *Canaan* and *Egypt*; from thence he

he causeth him to return unto the *Cananites*, where he stays for some time in the City of *Sichem*, sometime in that of *Hebron*, afterwards in *Gerara*, and then in *Bersbabe*, and again in *Hebron*, as if he could not live but in Travelling, during whose Voyages Heaven is pleased to afford him a thousand Combats, and as many occasions of Victory.

In fine, after the deliverance of his Son, and the death of his Wife, he feeling himself wholy broken with old age, and upon the point of following the happy Lot of *Sara*, resolved to seek a Wife for *Isaack*, and for that end he calls one of the most faithfull Servants of his House called *Eliezer*, and having commanded him to lay his Hand under his Thigh, he conjured him by the name of God to seek a match for his Son in the Land of *Haram*, as if this Country had inherited from *Cham*, its first Lord, the malediction which *Noah* had fulminated against him.

Erat autem Abraham senex, dierumque multorum, &c. Gen. 24.v.1.

Dixitque ad servum seniorem Domus suæ qui præerat omnibus quæ habebat: pone manum tuum subter femur meum, Gen.24. v.2.

Ut adjurem te per Dominum Deum Cæli & terræ, ut non accipias uxorem filio meo de filiabus Chananæorum inter quos habito. Gen.24.v.3. Sed ad terram, & cognationem meam proficiscaris, & inde accipias uxorem filio meo Isaac. Gen.24.v.4.

Which being done, this wise Embassador chosen amongst the Domesticks of *Abraham*, began his journey to execute the designs and Commission of his Master, and departing from *Bersbabe* he went directly to *Mesopotamia* carrying with him ten large Camels loaden with the rarest and most magnificent presents which were in *Abrahams* House.

Posuit ergo servus manum sub femore Abraham Domini sui, &c. Gen.24.v.9.

Tulitque decem Camelos de grege Domini sui & abiit ex omnibus bonis ejus portans secum, profectusque perrexit in Mesopotamiam ad urbem Nachor. Gen.24.v.10.

Behold him then in the City of *Nachor* meditating with himself upon all the readiest and most facile means to expedite what had bin given him incharge. What will he doe?

First he departs out of the City and repayring where Women in their turns were wont to draw Water, he there rests his Camels, expecting untill Heaven should offer the opportunity he desired.

Cumque Camelos fecisset accumbere extra oppidum juxta puteum aquæ, &c. Gen.24. v.11.

During this expectation he offered up his prayers unto God, saying, Lord God of *Abraham*, cast I beseech

Dominus meus Domini mei Abraham, occurre obsecro mihi hodie, & fac misericor-

seech thee some propitious and favourable look upon the designs of my Master; Great God take pitty of *Abraham* thy faithfull Servant, it is by his appointment I am in these territories, I expect here but the hour when the Maid shall come to draw Water out of this Fountain; If then, My God, thou dost give me this advice, I resolve to entreat the first which shall approach it, to afford me some Water to drink, if she grant me this favour, by this Sign I shall presently believe, that it is doubtless she, whom thy holy Providence hath appointed for *Isaacks* Spouse.

diam cum Domino meo Abraham. Gen. 24. v. 12.

Ecce ego sto prope fontem aquæ, & filiæ habitatorum hujus Civitatis egredientur ad hauriendam aquam. Gen. 24. v. 13.

Igitur puella cui ego dixero: inclina hydriam tuam, ut bibã, & illa responderit, bibe, quin & Camelis tuis dabo potum: ipsa est quam præparasti servo tuo Isaac, &c. Gen. 24. v. 14.

Scarce had *Eliezer* ended this Coloquie, when a Maid called *Rebecca* appeared, fair and chast as the Day, who carryed under her Arm an Earthen Pitcher to take up Water, *Eliezer* presented himself, humbly beseeching her to afford him some drink, to which *Rebecca* presently assented performing all that Curtesie and Charitie required.

Nec dum intra se verba compleverat, & ecce Rebecca egrediebatur, habens hydriam in scapula sua. Gen. 24. v. 15.

Occurritque ei servus, & ait: pauxillum aquæ mihi ad bibendum præbe de hydria tua. Gen. 24. v. 17. Quæ respondit, bibe Domine mi, &c. Gen. 24. v. 18.

The holy Scripture observes, that *Eliezer* very seriously contemplated all the actions of *Rebecca*, as being a Myrrour, in which he was to discern the marks of Gods conduct concerning *Abraham* and *Isaack*.

Ipse autem contemplabatur eam tacitus, &c. Gen. 24. v. 21.

In fine, this prudent Man chose a fit time to present unto *Rebecca* some Eare-rings and Bracelets. Afterwards he informed himself of the conveniences which were in the House of this Maids Parents who spake unto him. Being then well instructed concerning the alliances of *Rebecca*, and what was in her House, seeing also that all corresponded with his desires, he threw himself on the ground to render thanks unto his God, and to adore his ineffable goodness toward *Abraham*.

Postquam autem biberunt Cameli, protulit vir inaures aureas appendentes ciclos duos, & armillas totidem pondo ciclorum decem. Gen. 24. v. 22.

Dixitque ad eam: cujus es filia? indica mihi: est in domo Patris tui locus ad manendum? Gen. 24. v. 23.

Cucurrit itaque puella, & nuntiavit in domum matris suæ omnia quæ audierat. Gen. 24. v. 28.

Habebat autem Rebecca fratrem nomine Laban, qui festinus egressus est ad hominem ubi erat fons. Gen. 24. v. 29.

Mean while *Rebecca* hastens to her Parents to bring them the first news of what had passed, whereof her Brother whose name was *Laban*, having taken notice, he went presently unto the Well from whence *Rebecca* came.

Et introduxit eum in hospitium, &c. Gen. 24. v. 32.

Finding *Eliezer*, he most affectionatly intreated him to visit his Fathers House, and having conducted him thither, he immediatly gave Hay and Straw to his Camels, afterwards he washed his Feet, as also the Feet of those who came with him. Then *Eliezer* took occasion to publish the Commission which had been given him, and the artifices he had used to bring them to a Head, and to understand whether it were the will of God that *Rebecca* should be *Isaacks* Wife.

Eliezer could not doubt it, and *Rebecca* but too much testified by her silence that her desires consented thereunto. *Bathuel* and *Laban* were also of this opinion, and therefore they were to dispose themselves to the commands of God.

Responderuntque Laban & Bathuel, à Domino egressus est sermo, &c. Gen. 24. v. 50.

The promise then of Mariage being given on both sides; *Eliezer* made presents to *Rebecca* and her Brethren; after this there was nothing but Feasts and adieus to the kindred of this new promise; briefly some Days must be spent in rendring those duties which Honour and Nature required.

Quod cum audisset puer Abraham, &c. Gen. 24. v. 52.

Prolatisque vasis argenteis, &c. Igitur Rebecca & puellæ illius ascensis Camelis, &c. Gen. 24. v. 61.

At last *Rebecca* took leave of her Mother and Brethren, she with *Eliezer* and his servants got up upon Camels, and they advanced with the best diligence they could to arrive at *Abrahams* House.

Isaack, who was alwaies in expectation, first received the news of *Rebecca's* arrivall. I leave to your thoughts what Joy, what kisses and what embraces. However it were, *Rebecca* is brought into the same apartment which *Sara* had while she lived, and immediatly the Mariage of *Isaack* with *Rebecca* was accomplished according to the Ordinances of Heaven, and the desires of *Abraham*, who after this Mariage took a Wife called *Ketura*, by whom he had six Children,

Eo tempore deambulavit Isaac, &c. Gen. 24. v. 62.

Cumque elevasset oculos vidit Camelos. Gen. 24. v. 63.

Rebecca quoque conspecto Isaac descendit de Camelo. Gen. 24. v. 64.

Servus autem cuncta quæ gesserat narravit Isaac. Gen. 24. v. 66.

Qui introduxit eam in tabernaculum Saræ matris suæ, &c. Gen. 24. v. 67. Abraham verò aliam duxit uxorem nomine Ceturam. Gen. 25.

who

who served to carry their Fathers Name and Bloud through numerous Generations.

Moreover, amongst all their Children *Isaack* is the Master of the House, and Heir to all the possessions of *Abraham*.

Deditque Abraham cuncta quæ possederat Isaac. Gen.25.v.6.

I leave men to think as they please in what Ocean of delights *Abrahams* Heart did Swim, seeing all the Graces wherewith God had filled him; I am astonished why he dyed not a thousand times for Joy at the sight of *Isaack* and his dear Wife, who had no affections but for God, for him, and for the generall good of his family.

Et deficiens mortuus est in senectute bona, provectæque ætatis, & plenus dierum. Gen.25 v.8.
Sepelierunt eum Isaac, & Ismael filii sui. Gen.25.v.9.

But *Abraham* must render unto nature the ordinary tribute due unto her. This happy old Man, this Father of all the faithfull, this King of Nations, this incomparable Patriark, having lived like a Pilgrim upon Earth was obliged at last to arrive at the Haven, and to dye in the arms of *Isaack* and *Ismael*, who buried him in the same place where his Wife was interred.

End of the second Book.

THE

THE HOLY HISTORIE.

FIRST TOME

of JACOB and ESAU.

THIRD BOOK.

CHAP. I.

Their Birth.

THere are many Causes, according to the saying of Physicians, which may hinder the fruitfulness of a Woman. There needs but an accident, and too violent, too obstinate, and sharp a Malady to corrupt the humors, to burn, and to dry up all the vitall Spirits, and make a cruell havock in the principal parts of the Body, where obstructions, skirrusses, Impostumes, and distempers which divert the course of Generation, are form'd. This is that which rendred the most illustrious Women of the old Testament Barren; And *Rebecca* amongst others, was so, for the space of nineteen years, as *Theodoret* hath well observed, but by a particular disposition of the Divine Providence which would manifest unto all men, that the

Fernelius Path. lib. 3. 17.

Theodoretus. q. 42. in Gen.

multiplication of the Children of *Israel*, was not so much the work of Nature as of Grace.

This hindred not *Isaack* from being much astonished, seeing Gods promises to him unaccomplished; yet his Constancy was not shaken, but he appeared alwaies the worthy Son of *Abraham*: These Verbal ejaculations of his Mouth were agreeable to the sentiments of his Soul, and he had no other Weapons to assault Heaven, and render it favourable and propitious, than Prayers, and Vows which he incessantly presented unto God in the behalf of his Wife, who never ceased on her part to demand the Birth of a Son: where it is to be noted with St. *Thomas*, that although God had ingaged his word unto *Isaack*, and though *Isaack* could not doubt of the assurances which had been given him, yet it was necessary to sollicite this Promise, and implore God to perform what he had promised; for albeit God had from all Eternity ordained the Children of *Isaack*, yet this Ingagement was not so absolute, that it did not presuppose some endeavours on *Isaacks* part, by which his expectation was to obtain its effect. This is the reason why St. *Thomas* did observe in the design of God, and in the predestination of Creatures, first an Eternal design, and next an Effect, which followeth at the same time God hath ordained. This first design conceived from all Eternity, is Independent of Vows and Prayers; but the Effects of his Divine Ordinances are therein totally united, because God hath predestinated them by the intervention of concurrent causes which are as it were the voices which sollicite and call upon the sage Providence and the ineffable goodness of God.

S. Thom. 1. p. q. 23. art. 8. & Thom. Anglicus in cap. 25. Gen.

Efficacious Prayers.

At the request then of *Isaack* Heaven was obliged to grant that at last, which along time before God had promised him; and in effect behold *Rebecca* great with Child and ready to lye down. But as the pleasures of the World are not durable, so she quickly feels

feels the approaches of her labour; They are no other than pains and throws, and her womb seemed to be a thick Cloud of thunders, and a Field of Battail, in which two little Children begin an intestine War against each other, which cannot end but by the destruction of the Mother, or the death of her Children. O God! what punishment (saith this poor woman) what assaults? what torment? from whence come these Vultures and Tygers which even tear my Bowels, and make a bloudy Butchery in my Womb? Ah God! why did I conceive if this misfortune must befall me? Tyrannicall desire! disastrous ambition! disloyall vanity! whither hast thou precipitated me? my God! what torture, what torment, and what a Martyrdome is it to be a Mother? Alas! we conceive not, but amidst momentary pleasures, we bear Children in our Womb as the Sea doth Fishes in the midst of Storms. We bring them forth like Amber and Pearls amidst Lightnings and Tempests, like Pelicans we Nurse them up with Tears and Bloud, and after all these pains and cares, they prove Wolves and Vipers, which have only Teeth and Claws to eat even into the Bones of their Parents.

Διεπάλαιον. Id est colluctabantur Scholiastes ex Symmacho (Rasas) Hebr. confringere, Oleaster. Collidebantur in utero ejus parvuli, quæ ait: si sic mihi futurum erat quid necesse fuit concipere? Gen. 25. v. 22.

Was it not for this reason, a wise Queen of *Scotland* called Mariage a conflict between Grief and Love? yes surely, many of them are but a Duel, a Martyrdom, and a Life where affections run the first Cariere, but presently after either disdains, hatreds, contempts, furies, jealousies, and finally all disasters are in continuall motion: Sometimes it is a Sword, as St. *Gregorie* saith, whose Hilt is guilded, and the rest but a Murtherous Blade, and the most common Instrument of Death.

Mary Stuart.

Mariages subject to many misfortunes.

S. Greg. Nys. lib. de virg. c. 13.

The chast *Rebecca* but too soon received the first wounds, and the languishments of her sterility sufficiently taught her for the space of twenty years how true it is. This nevertheless was but an essay untill she came to feel the strugling of two fencers of whom she had

ſcarce conceived, but immediatly they began to tear the moſt tender and delicate parts of her body. Theſe preludes of death were ſo ſenſible, that ſhe clearly diſcerned that it was more than a human hand which gave her ſo harſh Combats. She immediatly then had recourſe unto God, and perceiving that men could not help her, ſhee conſulted with the Oracles of Heaven.

I will believe, with *Theodoret*, that to this effect ſhee kept her ſelf for ſome dayes out of noiſe and tumult, knowing that it is almoſt impoſſible to hear the voice of God amiſt the clamors and out-cryes of Men: Or at leaſt as the Authour of the Scholaſtical hiſtory affirmes, this virtuous woman aſcended the Mountain of *Moria* to offer ſacrifice upon the ſame Altars *Abraham* had erected; where, conformable to the opinon of St. *Chryſoſtome*, it ſeemes more probable that ſhe took no counſell but of *Melchiſedeck*, who was yet living in her time, and the Interpreter of Gods will.

Perexitque ut conſuleret dominum. Gen. 25.v.22.

However it were, ſhee conſulted God; and God anſwered her, that ſhee bore too Nations in her womb, and that two people ſhould iſſue forth of her bowels, one of which ſhould triumph over the other, and the Elder be ſlave unto the Younger.

Qui reſpondens ait: duæ gentes ſunt in utero tuo, & duo populi ex ventre tuo dividentur, populuſq; populum ſuperabit & Major ſerviet Minori. Gen.25.v.3.

O God! what Myſteries under this anſwer? I know that the Jews and *Rabbi Solomon* amongſt others, unfolds theſe ſhadows in favour of his Nation, but theſe are no other than fables refuted by moſt of the Fathers, and amongſt the reſt by St. *Ferome* who diſcovers the rours of the *Talmud*, and lays open the dreams of the *Hebrews* who would confound the *Romans* & the *Idumeans*.

David Chimbi in cap. 34. Iſaiæ & Rabbi Solomon in 4. Thren. Aug. lib. 16. de Civit Dei c.25.

True it is then that *Jacob* and *Eſau*, as St. *Auſtin* affirms, were the figures of the Chriſtian and *Hebrew* people meant by this Prophecy; And at preſent there is ſcarce any place in the World, where Chriſtianity hath not raiſed her Croſſes as ſo many Trophies upon the ruins of Judaiſm and impiety; *David* vanquiſhed *Edom*, ſaith *Rupertus*, and *Jacob* though the Younger, ſupplanted

ſupplanted *Eſau* who was his Elder Brother.

Jam tempus pariendi advenerat, & ecce gemini in utero eius reperti ſunt. Gen.25.v.24.

For this reaſon *Jacob* received his name; for as his Elder Brother was ſtiled *Eſau* becauſe his whole Body was covered with rough Hair; ſo *Jacob* was called, *Jacob*, becauſe at the iſſuing forth of his Mothers Womb he held *Eſau* by the ſoal of his Foot, to teſtifie that he would ſupplant him?

Qui prior egreſſus eſt, rufus erat, vocatum eſt nomen eius Eſau: protinus alter egrediens plantam fratris tenebat manu, & idcirco appellavit eum Jacob. Gen.25.v.25.

Is not this an early beginning to War with each other, ſince in their Mothers Womb they began the inteſtine Duel?

Now their Birth is but amidſt ſurprizes and ſtrifes, where the one labours to become Maſter of the other. I leave then to your thoughts what the reſt of their lives may be, and what aſſaults theſe two little Souldiours gave each other even to death.

What ever happens, *Jacob* ſhall be vanquiſher; For Heaven is on his ſide, and the ſupplanting of *Eſau* ſhall rather proceed from the Hand of God than that of *Jacob*.

It is not then the office of *Jacob* to ſupplant his Brother, and to ruin the fortune of his moſt intimate friends. They that contrive ſuch deſigns, are not the Imitators of *Jacob*, but the Diſciples of *Cain*.

Supplanting Brothers.

Jacob followed only the Inſtinct of the Divine Providence, and Brothers for the moſt part regard nothing but humane prudence, and blind intereſts, which convey Impiety into their Souls, Treaſons into their Mouths, Venom into their Hearts, and Weapons into their Hands to aſſault bloud and nature, and to confound all Humane and Divine Laws.

But alas! what ſtrife? what victory? what triumph? when the Crowns we gain are but Roſes ſtaind with Bloud, and Laurels which wither in a moment, and transform themſelves into eternall Thorns.

It is not for this prize *Jacob* fought in his Mothers Womb, but he aſſaults and ſupplants *Eſau* for the purchaſe of Immortall Crowns.

Chap. II.

The Education of Esau *and* Jacob, *and the shamefull sale he made of his right of Primogenture.*

Image of Mans life.

SCarce hath the return of the Sun chased away Night, and Darkness, but the *Aurora* shews on its Horizon, what the Day would be at high Noon and in its Evening. It is an Image of Mans Life, who usually at his Birth gives assured marks what he will be even till death; he bears on his Forehead and Body (saith *Pythagoras*) a Divine Impression, which is even against his will the visible Character of his Soul, and Disposition. In vain is it for him to feign and dissemble.; his Eyes are living Myrrours in which all the Cogitations of his Heart are discovered; the Horoscope, as we see by daily experience, is formed not only of Men, but also of Children, and oft times the very Cradles and Swath-bands give out Oracles touching their adventures and destinies.

Assured marks of our disposition.

We need not be over-much versed in Physiognomy, to foretell what *Esau* would prove; for in his Birth he gave so many evident signs, as we cannot be ignorant of his future inclinations. His Body Hairy like a Bear, could not be animated but by the soul of a Beast; his Eyes, his Hair, his Skin, and all that appears exteriourly was too frightfull and ardent to be the Element of Meekness and Humanity. In fine, from his very Child-hood all his inclinations seemed so brutish, that we cannot wonder if he being in the flower of his age, his most usuall entertainments and most serious exercises were to ramble over the Fields and lead a savage Life, which besides the exercises of Tilling the Earth and Hunting (which of themselves are commendable) gave him but the imployment of a Wolf or a Vulture.

Totus, in morem pelliti hispidus. Gen. 25. v. 25.

Quibus adultis factus est Esau, peritus venandi & homo agricola. Gen. 25. v. 27.

Facob autem Vir simplex habitabat in tabernaculis. Gen. 25. v. 27.

Facob on the contrary had onely the qualities of a Dove, and his Heart had less Gall than a Lamb. He went

went scarce ever out of the House, and shewed so much simplicity, sweetness, and moderation, as but to see him a Man was constrained to Love him.

Notwithstanding *Isaack* had more violent inclinations towards his Eldest Son; and herein Interests were more prevalent, than Reason: For this Love was onely grounded upon *Esau*'s constant custom in bringing him every Day some piece of Venison.

Isaac amabat Esau, eo quod de venationibus ejus vesceretur.

The Love of *Rebecca*, who preferred *Jacob* before *Esau*, was then more wise and considerable. This prudent Woman saith St. *Cyril*, had no passion but for the goodness and virtue which shined in the behaviour of her Son; she accorded her Heart to the Words of God, and most tenderly Loved him, to whom God promised more Favours; that is to say, as *Procopius* observes, this virtuous Mother framed her Will unto the impulses of Heaven, and her inclinations followed the assistance of this Intelligence, which is the Dart and stimulation of the purest affections.

Et Rebecca diligebat Jacob. Gen. 25. v. 28.

We must grant then that *Isaack* had thoughts somewhat too humane toward *Esau*: But *Rebecca* was a good Mother who rendred unto *Jacob* those duties which his sweet disposition deserved, and as soon as he came into the World she had inclinations suitable to the goodness which appeared in him, and endeavoured with her Milk to infuse into his manners all that could render him most amiable and accomplished.

It is also particularly from Mothers (as heretofore said one of the seaven Sages of *Greece*) that Good and Evill flows into the Souls of those to whom they give Suck: Hence it ariseth that Nurses are sought out with so much care in the Houses of Great Men, for fear lest by some defect of Nature, the Milk become corrupted and converted into poyson. This happens but too often, and experience teacheth us, that Children from the Breast suck their most Malignant inclinations; and afterwards as Child-hood, which is most susceptible of

Advantage of good Education.

good

good and evill, is usually spent under the wings of Mothers; so we ought not to wonder if they be the sources from whence Spring those humours which are generated with Education.

Dio Cassius.

Such was the belief of the *Romans* seeing the Cruelties of their Emperor *Caligula*, who was Nursed by a Woman who had a Beard like a Man, and who had nothing sweet in her but her Milk; And on the contrary *France* acknowledged the blessing of the Sanctity of *Lewis* the Ninth, whom his Mother *Blanch* had made as it were to suck Virtue with his Milk.

There are no Palaces, no Cottages, no Houses in the World where wee shall meet with families and communities without seeing examples and proofs of this verity.

Oblation of Fathers and Mothers.

Moreover we must not imagin that Fathers are therfore more exempt from those Duties which Education requireth, than Mothers. For they can equally cause Vices to flow into the Souls of their Children. It will proceed saith St. *Cyprian* from Fathers and Mothers that their Children shall complain in the Day of Judgement, and cry out upon the Brink of the Abyss that their Parents have been their Murtherers.

Parentes sensimus paricidas. Cypr. de lapsis.

Isaack then would have deserved more commendation, if he had had less indulgent affections, and less interressed, towards *Esau*. But I will believe, that if *Rebecca* should have presumed to reveal the secrets wherewith God had intrusted her by the means of some good Inspirations, he would have had, like her, more affection for the Younger than the Elder Brother.

However it were, the Liberty *Isaack* gave to *Esau* of running all the Day long through Woods and Forrests, was the occasion which brought him to his first misfortune: For this poor Chaser comming one Day weary and Hungry from hunting, and meeting with *Jacob* who had caused some Pulse to be sod, he intreated him to give him a share of it; to which *Jacob* willingly

Coxit autem Jacob pulmentum, ad quem cum venisset Esau de agro lassus, Gen. 25. v. 29.

singly agreed, upon Condition he would yield up to him his right of Primogeniture.

Ait: da mihi de ta-ctione hac rufa, quia oppido lassus sum. Gen. 25. v. 31.

Alas! I dye for very hunger answered *Esau*, what will this Right avail thee after my death? if it be so replyed *Jacob*, take an oath that thou wilt give it me; Well, in truth then I swear it (saith *Esau*) and I acknowledge thee in quality of my Elder Brother: whereupon this poor wretch took immediatly Bread and Pulse from his Brothers Hand, little valuing the loss he had made of the first advantage wherewith God and Nature had favoured him.

Cui dixit Jacob: vende mihi primogenita. Gen. 25. v. 31.

Ille respondit: en morior, quid mihi proderunt primogenita. Gen. 25. v. 32.

Ait Jacob: Jura ergo mihi, juravit ei Esau, & vendidit primogenita. Gen. 25. v. 33.

What Infamy! what Ingratitude! and what Impiety! Can a man represent unto himself so weak an act as to part with the singular Favours of God for a bit of Bread? Is there any Ingratitude more Enormous, than to misprise the gifts of Nature? and is it not a Sacrilege and Simony to sell his Priesthood for a Mess of Pottage? In fine, is it not to be hunger-starved even unto rage to swallow with the Pulse the right of his Primogeniture, which was one of the most Illustrious qualities a man could possess in his Family.

Et sic accepto pane, & lentis edulio, comedit & bibit, & abiit, parvipendens quod primogenita vendidisset. Gen. 25. v. 34.

The disasters of Gluttony.

It was this brutish appetite which desolated the Terrestriall Paradise, which consumed *Sodom*, which daily devours the Wealth of the richest and most Illustrious Houses. It is the Well of the Abyss, the Cistern of *Babylon*, and the Gulf of Hell. The Air, the Earth, and the Sea cannot satiate these devouring ardors, and this Fire which still requires aliment. These are those Horse-leaches which never Quench their Thirst; these are the Men who have their Eyes in their Bellies, and their Reason Buried in Wine. I am deceived, these are not Men but Spunges, and Tuns, like those of the *Danaides* into which the Ocean might enter without filling them: Finally, It was this Infamous Vice which caused *Esau* to direct his first step into the Precipice where afterwards he was swallowed up.

Chap. III.

The Dexterity of Rebecca *to procure for* Jacob *the bleſſing of* Iſaack.

Deus tibi venter eſt, & pulmo templum. Tertul. adverſ. Pſych.

THere is a falſe Divinity in the World which hath Temples in the Lungs, and Altars in the Bellies of moſt Men. The appetite of Gluttony is the Origin of all Vices, the Furnace in which the moſt dreadfull flames of Impurity are nouriſhed and inkindled.

We muſt not then wonder if *Eſau*, who was not aſhamed to ſell the right of his Primogeniture to ſatisfie a Gluttonous deſire, had the Impudence afterwards to Mary againſt the will of his Parents, and to take two forain inſolent and furious Wives, and which is worſe, addicted to the Worſhip of falſe Gods. Theſe were two incarnat Deuils, and two Spirits bearing neither reſpect nor any pitty towards *Iſaack* and *Rebecca*; they raiſed alſo a War and tumult in the whole Houſe, and ſufficiently manifeſted what a Woman can do when ſhe hath once trodden honour and devotion under her Feet.

Senuit autem Iſaac, & caligaverunt oculi ejus, & videre non potcrat. Gen. 27. v. 2.

Nevertheleſs *Iſaack* waxing old amidſt theſe misfortunes, inſenſibly felt the approach of Death, and as if his Eyes abhor'd to ſerve as witneſſes to the diſaſters of his old age, they covered themſelves with the Darkneſs of a lamentable Blindneſs.

Vocavitque Eſau filium ſuum majorem, & dixit ei, fili mi: Gen. 27. v. 2.

Amongſt theſe Accidents his Eyes being ſhut againſt all the Clarities of Life, his Soul went penetrating the ſhade and Night of the Tomb. He calls *Eſau*, and ſays to him with a pittifull Tone, Alas my Son! I am upon the Brink of my Grave, and yet I know not when I ſhall deſcend into it.

Vides inquit, quod ſenuerim & ignorem diem mortis meæ. Gen. 27. v. 2.

A moſt uncertain uncertainty.

Surely there is nothing more certain than the end of Life, and nothing leſs certain than the time when we muſt Dye: The Sun is not more cleer and perſpicuous in the Heavens, than this Decree on Earth; one muſt be a Beaſt

Beaſt amongſt Men, and Dead in the World, to doubt of this verity.

This hinders us not from providing for our neceſſities, and prudence enjoins that meditating upon Death, we forget not the Duties of Life as *Iſaack* did.

This good man feeling his life to extinguiſh as a Lamp whoſe Oyl begins to fail, called *Eſau*, and commanded him to take his Quiver, his Bow and Arrows, and to goe a hunting that he might bring him ſomething to eat, with this promiſe, that at his return he would give him his benediction before his Death. *Eſau* immediatly performing what his Father had commanded him, *Rebecca* who heard *Iſaacks* whole diſcourſe, made uſe of her time very ſeaſonably to doe what the Spirit of God directed her.

Ah! how ingenious is vertue! and how dexterous is Love when it follows the will of God! who would believe that a Woman durſt undertake what *Rebecca* did? Her deſign was not (ſaith St. *Ambroſe*) to prefer the Younger before the Elder, but onely the merits and perfections of the one before the bad qualities which appeared in the other: and ſo her fraud was more full of myſtery than malice. Her Artifices then were innocent, and her intentions very juſt and holy, when ſhe diſguiſed *Jacob* to deceive *Iſaack*, and fruſtrate *Eſau* of the bleſſing he expected.

Goe then my Son (ſaith ſhe) and make choice amongſt our flocks of the two fatteſt Kids you ſhall find, I will ſo dreſs them, that I will make them ſerve for your Fathers repaſt, to the end having fed on them he may bleſs you before his death.

But what replyed *Jacob*? Mother you know that my Body is not Hairy like my Brothers; I am fearfull then leſt my Father touch me, and believing I intend to mock him, lay on me his malediction.

Can we wiſh more Reſpect, Candor, and Piety, in a Son towards his Father? Surely this did not agree

Vocavitque Eſau filium majorem, & dixit ei fili mi; qui reſpondit, adſum. Gen. 27. v. 1.

Sume arma tua, Pharetram, & arcum, & egredere foras, cumque venatu aliquid apprehenderis, Gen. 27. v. 3.

Fac mihi inde pulmentum, ſicut velle me noſti, & affer, ut comedam, & benedicat tibi anima mea antequam moriar. Gen. 27. v. 4.

Quod cum audiſſet Rebecca, & ille abiiſſet in agrum, ut juſſionem Patris impleret. Gen 27. v. 5.

Ambr. lib. 2. de Jacob, & vita beata. c. 2.

Rebecca non filium filio, ſed juſtum præferebat injuſto, &c.

Nunc ergo, fili mi, acquieſce conſiliis meis. Gen. 27. v. 8.

Pergens ad gregem, adfer mihi duos hœdos optimos, &c. Gen. 27. v. 9

Quos cum intuleris, & comederit, benedicat tibi prius quam moriatur. Gen. 27. v. 10.

Cui ille reſpondit: noſti quod Eſau frater meus homo pilioſus ſit & ego lenis. Gen. 27. v. 11

Si attrectaverit me Pater meus, & ſenſerit, timeo ne putet me ſibi voluiſſe illudere, &c. Gen. 27. v. 12.

with the comportments and bad humours of so many Children who daily sell their Fathers and Mothers for some slight interests. The World is full of Sons, Daughters, Kindred and such brutish persons who treat the Authors of their Life as their Servants and Handmaids: But doe they well understand that the lightnings and thunderbolts which are formed in the Ayr, cause less dangerous spoils, than the furious Darts which issue out of the Mouth of an Incensed Father? Doe they know that Fathers and Mothers are impowred to thunder out the tempests of their Malediction, and that they have as many or more killing shafts than Death, to punish the Insolence and presumption of their Children?

A dangerous Malediction.

Facob would never have been so adventurous as to undertake an action which might irritate the goodness of *Isaack*, if *Rebecca* had not relieved him in his fear, and if she had not made appear to him that her Wiles were very just, and her design most Innocent. Ah! saith she, my Son, leave unto me this fear; I will preserve thee from this danger thou apprehendest, and if any ill chance to happen, I wish it may fall on me; doe then boldly what I shall say unto thee.

Ad quem mater, in me sit (ait) ista maledictio fili mi: tantum audi vocem meam, & pergens affer quæ dixi. Gen. 27. v. 13.

She presently apparelled him in *Esau's* Garments, covered his Neck and Hands with Skins which had some resemblance of his Brothers, and gave him such Bread and Meat as she knew would be pleasing to *Isaacks* tast.

Et vestibus Esau valde bonis quas apud se habebat domi, induit eum. Gen. 27. v. 15.

Deditque pulmentum, & panes, quos coxerat tradidit. Gen. 27. v. 17.

Facob presents them unto his Father, who hearing his voice asked if he were *Esau*; he answered that he was his Eldest Son, and that having exactly performed all his commands, he besought him to eat of the Venison he had prepared for him: But what? said *Isaack* to him, how couldst thou take and provide it in so short a time? *Facob* answers, it is God who hath so dispos'd it, and made it as it were fall into my Hands. If it be so, approach my Son, and give me thy Hands that I may touch

Quibus illatis, dixit pater mi, at ille respondit, audio, quis es tu fili mi? Gen. 27. v. 18.

Dixitque Facob: Ego sum primogenitus tuus Esau, feci sicut præcepisti mihi: surge, sede, & comede de venatione mea, ut benedicat mihi anima tua. Gen. 27. v. 19.

Rursumque Isaac ad

touch them, and feel whether thou art my Son *Esau* or not. *Facob* obeyed; and after *Isaack* had touched him, he saith unto him; surely this is the voice of *Facob* I hear; but if I be not deceived these are the Hands and Hair of *Esau* I feel: Notwithstanding this doubt, *Isaack* gave his benediction to *Facob* and made good cheer of all he had presented to him.

filium suum, quomodo, inquit, tam cito invenire potuisti fili mi, qui respondis: voluntas Dei fuit, &c. Gen. 27. v. 20.

Dixitque Isaac: Accede huc ut tangam te fili mi, &c. Gen. 27. v. 21.

Imagin whether *Rebecca* stood not watching to observe all that passed. I represent unto my self that she incourag'd *Facob* with Gestures and Signs which made up a good part of this action: The time must needs seem long unto her out of the fear she might have left *Esau* should come in and disturb the course of Divine providence, and the conduct of her prudent designs.

Accessit ad patrem, & palpato eo dixit Isaac, vox quidem vox Facob est, sed manus sunt Esau. Gen 27. v. 22.

Et non cognovit eum, quia pilosæ manus similitudinem majoris expresserant: benedicens ergo illi, ait: Ecce odor filii mei, sicut odor agri pleni cui benedixit Dominus. Gen. 27. v. 27.

Make haste then *Isaack*, and doe quickly what God inspires thee; thy Bed is the Altar on which God will have *Facob* consecrated, and it is the Table of a mysterious repast, and the Theater of the prudence and dexterities of Love.

It was then neither *Rebecca* nor *Facob* that guided this enterprise; But God, who from all eternity had chosen *Facob* for his Eldest Son.

It is a great advantage when those favours which arrive to us are presents from Heaven, and an illustrious Prerogative when our fortunes are established by the decrees of God.

These are adorable decrees, and mysterious obscurities, dazeling clarities, and dark verities, which must be penetrated to discover that light which is inveloped under the secrets of the Divinity.

Isaack is blind, *Rebeca* sees but the shadows of a mysterie which was reveal'd to her, *Facob* is in doubt whether what he doth will come to pass, *Esau* runs and beats the Bushes, whilst an other takes the Prey. It is God nevertheless who instructs *Rebecca*, who inspires *Isaack*, and directs *Facob*. Behold also how all succeeds agreeable to his own desires and those of his Mothers.

Approach

Approch my ſon ſaith *Iſaack*, and beſtow a kiſſe on thy poor father: Preſently *Jacob* leaps on his neck, embraceth him, huggs him, and lays his eyes, his lipps, and mouth on him. I know not why the Mother did not caſt her ſelf between them both as the knot of ſo tender and holy an Amity: But perchance ſhe was afraid to interrupt *Iſaack* who finding himſelf Surpriſed by the ſmell and perfume which exhaled from *Jacobs* garments, preſently gave him his paternall benediction, ſaying to him; Ah well beloved Son, the Odour which comes from thee is as ſweet as that which riſeth from a field full of flowres, and upon which God hath powred out his Benedictions.

Dixit ad eum: accede ad me, & da mihi oſculum fili. Gen. 27. v. 26.
Accеſſit & oſculatus eſt eum. Gen. 27. v. 27.
Statimque ut ſenſit veſtimentorum illius fragrantiam, benedicens illi, ait, ecce odor filii mei ſicut odor agripleni, cui benedixit Dominus. Gen. 27. v. 27
Det tibi Deus de rore cæli, & de pinguedine terræ, abundantiam frumenti & vini. Gen. 27. v. 28.
Et ſervient tibi populi, & adorent te Tribus: eſto dominus fratrum tuorum, & incurventur ante te filii matris tuæ: qui maledixerit tibi, ſit ille maledictus, & qui benedixerit tibi benedictionibus repleatur. Gen. 27. v. 29.

Be thou bleſſed then for all Eternity, my moſt deer Son, let God beſtow on thee the dew of Heaven, the fat of the Earth, wheat and wine in abundance; Let all Nations be ſubject to thee, and let all the Tribes adore thee. Be thou Lord over thy brethren, let them bow their knees before thee: Let thoſe that give thee their benediction be bleſſed; and if any one curſe thee let him be alſo curſed.

Chap. IV.

Gods deſign in preferring Jacob.

Although wee may ſay that the Earth is a great Labyrinth and a fearfull Chaos where Truth is not ſeen but in ſhadow, and where there are no aſſurances but amidſt the uncertainty of caſual accidents; Yet One of the Antients had reaſon to ſay, That the world was a large well of Darkneſs, and a deep Sea where we are expoſed to the mercy of Winds and tempeſts without Sayles, without *Pilot*, without Stern, and almoſt without Hope of releif.

Alas! in this eſtate where is the Haven, where are the *Ilands*, and where is the means to attain the ſhore?

O

O God! what Horror when wee ſee a bark ſplit in pieces, and him that wee hold by the hand carried by the billows, and tempeſts into the bottome of the Sea? I ſee him, I hear him, and I behold him in my ſight dying upon the waves; Why he, and not my ſelf? Why this and not that man? What have I done? What hath he done? And what could he deſerve from God even before his birth?

O night without day! Precipice without bottome! Ocean without ſhore! O hight of the Wiſedom and knowledge of God! Alas how fearfull and horrible are the myſteries of thy ſecrets! My God! When ſhall I know whether thou art for or againſt me? And who will aſſure me that I am not inrould amongſt thoſe wretches which muſt be one day baniſhed out of the land of Paradiſe. Lord, I know not where I am, and what will become of me; I doubt whether after all my races I ſhall waite at the gate, or whether all my labours will ever merit any reward.

Dreadfull uncertainty.

And truly could *Eſau* have imagined that while he was a hunting his brother had taken his Benediction?

Ah! it often happens that ſuch as have the greateſt advantages of Nature have the leaſt ſhare of the favours and Graces God is accuſtomed to impart. Blood, Spirit, Extraction and Riches are for the moſt part but a fair object where Misfortune appears with moſt deformity. The Sun is wont to make his rareſt productions in the moſt unknown places, and God never works more miracles than in the ſouls of thoſe whom the world uſeth to Deſpiſe, or knows not.

A fair ſubject of Miſeries.

Unhappy *Eſau*! where are the privileges of thy Birth, where is the right of thy Primogeniture, and the Bleſſing thou doeſt expect? Who art thou? In vain is it for thee to ſay thou art *Eſau*, and the Eldeſt ſon of *Iſaack*, *Jacob* hath ſupplanted thee, and when thou dideſt hunt he found at home what thou ſoughteſt abroad. *Jacob* ſaying that he was *Eſau* and the Eldeſt ſon, knew well

well enough that in effect and according to the right of
Mysterious answer. Nature, he was *Jacob* and the Younger Brother: But he knew also that God had chosen him for his Eldest Son, and he spake according to Gods intentions, and in pursuance of the title and right of Primogeniture which he had purchased, and God had given him.

As in the eleventh and seventeenth Chapter of St. *Matthew* the *Messias* openly declares that St. *John* was *Elias*; Not that indeed he was *Elias*, but because he lived according to the Spirit, as *Elias*.

So our Lord also hath borrowed seeming titles, and God himself hath taught the World many things which had but some marks of his Divinity.

We must note then by the way for the satisfaction of those that read the holy Scripture;

Innocent feignings. First, that who ever dissembles the truth doth not tell a lye, and though it be a shamefull and detestable thing to tell a lye, yet there be innocent feignings and prudentiall ways which are sometimes lawfull and laudable. Such was (as some have believed) the address which *Abraham* used when he caused his Wife to pass for his Sister in the territories of *Pharaoh*.

Secondly, it is one thing to lye, and another thing to speak figuratively; And the words of God himself, though he be the infallible Verity ought not alwaies to be taken in a rigorous sense: for they have sometimes Enigmaticall meanings and mysterious relations; and so the number of *Abrahams* Children was to be like the Stars, and the Sands of the Sea.

A two edged Sword. Thirdly when St. *John* in the Ile of *Pathmos* saw God carrying in his Mouth a two Edged-Sword, it was to teach us, that his Words, though Divine, might have two significations: which was evident, when he spake unto the Jews concerning the Temple of his Body, as if it had been the Temple of *Jerusalem*, albeit he was not ignorant that their thoughts were very different from what he declared unto them.

Fourthly

Fourthly the greatness of a mystery may without wounding the truth, disguise the countenance, feign a voice, borrow names, and in a word conceal under some mysticall terms the importance of a secret, and the designs of God. This was, as I may say, the amiable stratagem of the Angell *Raphael*, when he said unto *Toby* that he was *Azarias* the Son of the great *Ananias*: And this was the Artifice of *Jacob*, when he answered his father that he was *Esau*, and his Eldest Son.

A most just Stratagem.

Nevertheless *Isaack* stood in admiration even to a rapture, and at first he could hardly imagin, that *Jacob* had deceived him: but at last in the extasie of his astonishment, God shewed him as St. *Austin* believed, his manner of conduct in *Jacobs* proceeding. He saw the just intentions of this unmalicious deceiver: And at length he discerned that the Benediction he had given him was valid.

Expavit Isaac stupore vehementi & ultra quam credi potest admirans, ait: quis igitur ille est? Gen. 27. v. 33.

As well by reason of Gods will, which was such, as in regard his design was to bless him to whom the Privilege belonged, which *Jacob* had acquired by the contract of Sale passed between him and his Brother, and by the Donation of God.

Jacob is then the Elder Brother, and from henceforth his Brethren shall be his Servants. It is in vain for *Esau* to tear his Heart with a thousand sighs, it is to no purpose for him to lament and roar like a Lion.

Audiis Esau sermonibus Patris irrugiit clamore magno, & consternatus ait: benedic etiam & mihi Pater mi, Cumque ejulatu magno fleret. Gen. 27. v. 34.

His sorrows and roarings may well excite some pitty in his Fathers Soul. But this poor old Man hath no other thing to give him but some drops of the Dew, and at best but some humid and clammy vapours which fatten the Earth. For as concerning Heaven, that hath already powred forth its favours upon *Jacob*: where note, that the benediction which had been given him was very different from that of *Esau*: for *Jacob* had first received Riches and the abundance of the Goods of the Earth; Secondly an Empire over Nations; Thirdly a Principality amongst his Brethren; And lastly a

Motus Isaac dixit ad eum: in pinguedine terræ, & in rore cœli desuper, Gen. 27. v. 39.

Erit benedictio tua, &c. Gen. 27. v. 40.

particular favour which put him intirely under the protection of Heaven; whereas *Esau*, as I said, received for his share but some Acres of ground fertile indeed, but only in the corruptible goods of Corn, Rain, and Dew, whereas *Jacob* had all sorts of benedictions aswell in Earth as in Heaven.

These are presents for Worldly and Earthly Men, drops of Water, Exhalations, Vapors, and a little smoak. Behold the favours of *Esau*, behold the height of his benedictions, and the portion of a Younger Brother who is rejected.

After this let us ask why the most impious persons in the World are sometimes the richest, the most happy, and the most powerfull, or at least in appearance and to the Eyes of Flesh and Bloud. Let us inquire whence comes it that Atheists are Crowned with Roses, Lillys, and Gilly-flowers, when Christians walk upon Bryars and Thorns, what a shame will it be to see Vice watered with *Nectar*, whilst Vertue is beaten with a storm of Hail.

Blessings of this World.

My God! permit me then to expostulate with thee to this purpose; if *Esau* be rejected, why dost thou bestow on him some Goods in this World? Alas! what can be the happiness of this Life: A thick Cloud of Rain, Lands smoking with Ordures, Straw, Hey, Feathers and Wind: whereas the Elect enjoy Peace, Hope, Love, Pleasure, God, and Paradise for all Eternity.

But who will assure us that we are in the fortunate List of those predestinated Persons whose Elder Brother *Jacob* is? what Angell will tell us whether we be not lost Children who have *Esau* for our Captain?

Ah God! I have bewayled my sins, but I fear my tears have not cleansed my Heart, I have cast forth cryes, sighs, and sobs, but my doubt is I have not been heard. I know not how far my benediction reacheth, and whether some-body hath not supplanted me. In fine,

fine, am I *Jacob* or *Esau*, shall I be saved or condemned, what will befall me after death? And for what hath God ordained me even before my birth? Lawfull apprehensions.

O Abyss of Gods Judgements! O the Gulf of horror and darkness! O God, what precipice for hope? what shadows for faith? and what blindnesses for love? Surely there would remain nothing for us but a sad despair, if we had not learnt of the Wise-man, that God for his part wills not the destruction of any, but the salvation of all. It is then from thee, O *Esau*, and from thee (O *Israel*) perdition commeth. For God, as the Apostle saith, desires that every one should be saved, and adhere unto the knowledge of truth. Behold the end of his love, of our Creation, and of his Incarnation. *Sap.* 1.12,13.11.16. God desires our salvation. *Ozee* 13. *Timoth.* 2.

In the second place, though God bestowes those favours on some which he denies to others, and though he hath shewed more of them to *Jacob* than to *Esau*, yet he imparts unto all sufficient grace for salvation, as Saint *James* affirmeth. Sufficient Graces.

And truly how can he refuse Graces unto those for whom he hath given his Blood: and why should he not afford assistance unto Man, for whom he hath given up his life, and all his Interests?

In fine, no person either ought, or can despair: For God hath predestinated the good with foresight of their merits, he hath reprobated the wicked by the prescience of their sins. Foresight of merits.

Let us hope then my Soul, let us hope in God, who is good, and would save us. It is enough for us to have him for our Father, and that he hath given us his Son for our Brother; It is sufficient that our Election depends on his Grace, since he gives it us with all sufficiencie. O God! what assurance? what pledge? and what caution? A Son towards a Father, a God of God, and who issueth not out of God, but to pacifie our troubles, and mediate our salvation. Ah! who will not hope, Well grounded hopes.

having a *Jesus* for his Saviour, whose precious blood runs not but to fill hearts, and to swell the courage with hope of Paradise? What haven may we not attain, when we are guided by a God, and swim upon his tears, upon his sweat, and blood? Woe then unto those who will not make use of these advantages; and woe unto such as shall despair of salvation.

Fair motives of conscience.

My God, I hope to be one of those who shall behold thee face to face in Heaven; it is the hope in which I will live, and die. I desire that it may live even in my Sepulchre, flourish even in my Ashes, and afterwards take its flight on the eternall hills, and on the mountains of Sion.

My God! it is of thy goodness I hope for this grace, it is by the merits of thy Son, and his intercession. Eternall Father, be thou my Judge, *Jesus*, be thou my Advocate and refuge.

This being so, the tragick Judgement of the unhappy lot of *Esau* doth not affright me. This poor unfortunate, had a Father who was blind, a Mother who was averse, and a brother who supplanted him: And we have a Father who sees all, a Mother who wishes us all sorts of blessings, and a Brother who dyes willingly to give us life.

A most happy abandonment.

My God, I resign then my lot into thy hands, and I expect my fortune from thy disposure. I expect, my God, thy benediction; give it me then for thy Sons sake, give it me, O my amiable Jesus, and put me in the rank of those Elect, of whom thou art King, that I may be under thy Empire for all Eternity.

CHAP.

CHAP. V.

Jacobs *Ladder*.

A stately Epitaph.

IT was vanity doubtless which ingraved this stately Elegy upon the Sepulchre of *Phericides* the *Syrian*; Here lyes Wisedome in its highest perfection. For to say truly, this Inscription cannot be set but upon the Throne of God, in whose sight the wisedome of men is but folly. Wisedome is not then to be found in a Tomb, in the depth of the Earth, nor in the Abysses of the Ocean, nor in the vacuum of the Ayr: but above the Clouds, and under the veiles of the Divinity. It comes from heaven, as the Apostle St. *James* affirms, and there its Origine and Source is to be found, as the Prophet *Baruch* assureth: It issues out of hearts, and out of the most intimate secrets of our souls, as the Sun and light from the obscurest nights; and it was peradventure for this reason the *Egyptians* drew the picture of *Osiris* the Husband of *Isis*, who presided over Wisdome, like a Sun, whose rayes were as so many eyes which penetrated the darkest obscurities.

τῆς σοφίας ἐν ἐμοὶ τέλος. *Laert.*

Jacob. c. 3.

Baruch v. 3.

Diodorus.

Wisdome like the Sun.

In like manner also in the most holy Pictures of the Old Testament, Wisdome was represented as a good Mother, and as a brave Mistresse which kept an Academy, and changed men into Planets full of brightness. I know not whether this were not the reason, as *Artemidorus* believed, which heretofore moved Fathers and Mothers to call their children Suns, having no cleerer termes to flatter their wisdome, and the excellencie of their wits.

Artemidorus. lib. 2, c. 36.

However it be, divine Wisdome is a Sun which is alwaies in his high-Noons, and at the same instant inlightens the evening and morning, that is to say, the future and past time, as well as the present. These wayes though oblique goe alwaies straight, and soon or late

The course of Wisdome.

bring us to the Haven. It was this wise Conductor which lead *Abraham* in all his Pilgrimages: And it is she at present, as the Wiseman himself assures us, who taketh her *Jacob* by the hand, and diverts him insensibly from the Abyss into which *Esau*'s despair intended to lead him. It was this wisdome saith *Solomon*, which freed an Innocent from the rage and fury of a Brother who contrived his death.

Hæc profugum ire fratris justum deduxit per vias rectas, Sap.c.10.

To this effect it casts some streams of light into *Rebeccas* soul, who presently knew the designs which *Esau* had on *Jacob*.

Afterwards this prudent woman went to find out *Isaack*, and remonstrated to him, that it was not time to marry *Jacob*, but that he must needs permit him to take a wife out of the Land of *Chanaan*.

Vocavit itaque Isaac Jacob, & benedixit eum, præcepitq; ei dicens, Genes.28.v.1. Vade & proficiscere in Mesopotamiam Syriæ, ad domum Bathuel patris matris tuæ, & accipe tibi inde uxorem de filiabus Laban avunculi tui. Gen.28.v.2.

Isaack though blind clearly discerned what his wife pretended; And then feeling some touches of this wise hand which managed the whole business, he commanded *Jacobs* presence, to give him his blessing, and to express unto him his trouble to see him depart out of his house before his death: But nevertheless since time pressed him for his Mariage, it was most convenient to take the way of *Mesopotamia* to obtain one of *Labans* daughters for his wife.

Deus autem omnipotens benedicat tibi, &c. Gen.28.v.3. Et det tibi benedictiones Abrahæ, & semini ejus post te, &c. Gen. 28.5.4.

Goe then my dear Child, said this good old man, goe, and let the God of *Abraham* be thy guide, during thy whole voyage. For my part, I beseech him to augment on thee the benedictions I have most willingly given thee. Above all I beg of him to multiply thy offspring, and to put thee in possession of the Country where thou shalt be as a stranger or Pilgrim.

A sensible Separation.

Farewell then my most dear Son, farewell all my Joy, and all the Love of my house; which said, he kisseth him, he embraces him, he waters him with his tears. Nevertheless *Rebecca* to whom all moments were longer than Dayes, endevoured speedily to draw him thence, that she might put him in the Equipage of

a Traveller, and give him her farwell, lest *Esau* should disturb the departure and the design of this voyage. It was indeed a tryall of constancy for this poor Mother, when shee must leave this Son, but at last shee bad him adieu, and brought him on his way after shee had spoken to him some few words which issued lesse from her Mouth, than from her Heart.

I wonder how the Father, Mother and Son did not die upon this sad Separation. But the Wisedom of God who was as the wheel of all these Motions knew how to moderate the excesse of her grief, by the hopes of that good which would arise from thence. Nevertheless to speak truth, these combats were very rigorous, and there needed an *Isaack*, a *Jacob*, and a *Rebecca* to accomplish this resolution.

In fine, the wise Providence of God expects *Jacob* at his resting place, and intends by the favour of the Night visibly to discover the manner of his conduct, and the model of his goverment.

Igitur egressus Jacob de Bersabee, pergebat Haran. Gen.28.v.10. Cumque venisset ad quendam locum, & vellet in eo requiescere post solis occubitum, tulit de lapidibus qui jacebant, & supponens capiti suo dormivit in eodem Loco. Gen. 28.v.11.

Jacob is gon then from *Bersabè* and travels all alone under the protection of Heaven, and with this confidence that God would never abandon him.

But what! Behold Night already sounding the retreat, and shuting up all passages to our Pilgrim, He beheld the Sun stealing from his Eyes, and the Moon giving no light but to discover to him on the Plains of *Bethel* a bed of Earth, and some stones to serve him for a Bolster. Poor *Jacob*! What Bed? what Bolster? what Night? and what Inn?

Without doubt, here is the place where long since God appeared unto *Abraham*, and it is this so famous *Bethel* where he saw the Land of Promise. Besides, it is in the Night God discloseth his lights, it is amidst silence wee hear his voice, and in solitude he useth to reveal his secrets.

The voice of God in silence.

Repose then *Jacob*, and spend all the Night in security, since God hath ben pleased to Assign you this Lodging.

O happy retreat! O pleasing Night! O delicious bed! O divine Repose?

Viditque in somnis scalam stantem super terram & cacumine illius tangens cælum: Angelos quoque dei ascendentes per eam. Gen.28.v.12. Et Dominum innixum scalæ. Gen.28.v.13. Cumque evigilasset Jacob de somno ait: vere Dominus est in loco isto, non est hic aliud, nisi domus Dei, & porta cæli.

Jacob is faln a sleep, but God, who always watcheth, shewed him a Prodigious Ladder which touched the Earth with one end and the Heavens with the other, Angels by turns descended and ascended this Ladder, and on the top God himself appeared as it were supported by it.

But behold indeed a strange Spectacle upon a Theater of Sanctity. I am not astonished if after *Jacob* had taken his rest he awaked at this vision bearing God in his Mouth and Heart. He calls Heaven to witness, and protests that *Bethel* is the Temple of God where the most glorious rayes of his Majesty are seen. Ah saith he, how venerable is this place, and how full of a holy terror, It is the gate of Heaven! and if *Jacob* could live a hundred Thousand years, he would have no other God, than he that appeared to him.

Surgens ergo Jacob mane, tulit lapidem quem supposuerat capiti suo, & erexit in titulum fundens oleum desuper.

Besides more authentically to seal his confession and promise he powred oyl out of a Bottle which he carried for his provision, and annointed therewith the stone which during the Night had served him for a Pillow.

Behold in truth strange mysteries, but I would willingly have demanded of God the explication of them, if I had been in *Jacobs* place.

I know nevertheless that some have thought, that it was a figure of the Temporall Generation of the *Word* who descended from *Abraham* even unto *Joseph* and *Mary*, and who ascends from *Joseph* and *Mary* unto *Adam* and God himself.

A picture of the Incarnation.

It is the Incarnation of the *Word* whereby God descends on Earth and Men mount up to Heaven! As God he is impassible in the bosome of his Father, and mortall in the Womb of his Mother, Subject to time and death: It is God united unto Man who rests on this sacred wood, and it is he who sends his Angels as his Nuncios and Embassadours.

St.

St. *Austin* frames another sense upon this *Enigma*, and he conceives that this Ladder was a draught of the life and death of *Jesus Christ*. *Isaack* represents God the Father, *Jacob* is the Image of the Son, and the Angels which ascend and descend are the Apostles and preachers, who Elevate themselves unto God by their Thoughts, and stoop even to the grossest understandings by means of their Words.

The image of the life and death of Jesus. *Aug. ser.79. de temp.*

These two Explications to speak the truth are most Sublime: But St. *Basill* expounding the three and thirty Psalm gives an other explanation, which will be more profitable. This Ladder, saith he, is the Exercise, or rather the picture of a Soul, which raiseth her self unto the highest pitch of Perfection.

The description of a perfect Soul.

First, to the end God may descend into this Soul, and that this Soul may ascend unto God, shee must forsake the Earth, and renounce the World: This is the first step.

The forsaking of Creatures.

Secondly, shee ought to make a generous divorce from all Creatures, and even efface out of her memory all their Footsteps, and all the species of her dearest affections.

Thirdly, shee must have nothing but Contempt and disdain for that which before shee adored.

Contempt of the World.

At the fourth step shee must resolve to trample over her Friends and all her kindred; that is to say, shee must preferr God before them, and boldly reject their designs when they are opposite unto the Will of God.

Estimation of God.

The fift step passeth even unto Death: for the Soul ought lesse to esteem Life than her God; and if God suffers her to live Longer, her life is but a Living Death which finds its Tomb in her Nothing.

Extreme Mortification.

It is for this consideration shee remains in a most profound Humility, and in a most inflamed Charity which communicats her flames and zeal not onely to her Friends, but also to her Enemies.

Annihilation of themselves.

In fine, God is present at the top of the Ladder united

Union of the soul.

unto the Soul, and it is upon her he repoſeth, and is united to her, and ſhe to him.

Philo and *Origen* have yet layd ſome other touches on this picture; many alſo have ſince laboured therein: But having peruſed all their works, and collected all their opinions, I think, that Gods deſign was to manifeſt unto *Jacob* in this viſion, the care his Divine providence took of him. *Jacobs* Ladder then was a moſt lively draught of the wiſe conduct of Almighty God concerning *Jacob*, and of the Univerſall Government of the World, which is in the Hands of the Divinity.

The Ladder of Divine Providence.

Huic ex alto cuncta tuenti nulla terræ mole reſiſtunt. Non nox atris nubibus obſtat. Uno cernit mentis ejectu, quæ ſint, quæ fuerint, quæ veniantque. Boet. lib. de conſ.

The Bounds and Limits of this Empire are infinite, and his Scepter extends it ſelf over the Earth, and over the Heavens where he abſolutely reſides, and beholds all the events like a Sun, ſaith *Boetius*, which penetrates every where, and guides all Creatures by means of his ſplendor. The two ſides of the Ladder repreſent Power and Sweetneſs, which are as the Hands of the Divine Providence, which goes mounting and deſcending from Heaven to Earth by divers ſteps, that is to ſay, by divers ſweet and admirable walks and ways through which the World is inſenſibly guided unto the period and term propoſed to it.

God nevertheleſs, reſts himſelf on the top of this Ladder, and from thence deputes his Angels and Embaſſadours, which are (as St. *Gregory* ſaith) the Miniſters of the Divine Providence.

It is then in the Company of theſe moſt Heavenly Spirits, that *Jacob* is on his way to renew his Journey unto *Meſopotamia*.

Ego ſum Dominus, ſũ Dominus Deus Abraham Patris tui, & Deus Iſaac; terram in qua dormis tibi dabo, & ſemini tuo. Gen. 28. v. 13 Eritq; ſemen tuũ quaſi pulvis terræ: Dilataberis ad occidentem,

In fine, under the protection of the Divine Providence, *Jacob* purſues his deſign, and this was the promiſe made him during his Viſion. Yeas *Jacob*, ſaith God, I am the Lord of thy Progenitors, *Abraham* and *Iſaack*, and I will beſtow the Land where thou repoſeſt, on thy ſelf and all thy Children: I will multiply them as grains of Sand which are upon the Earth; and

and their Progenie ſhall extend as far as the four Corners of the Univerſe. I my ſelf will be thy Guardian during all thy voyages, and will bring thee back to thine own Houſe. Thou mayſt be aſſur'd of it *Jacob*, and conſtantly believe that God ſpeaketh unto thee, and that his Providence will never abandon thee, untill he hath accompliſhed his Oath and promiſes. O God! what happineſs for *Jacob*, and for all thoſe who live under the favour of thy Providence? what Peace in a Soul when God is the *primum mobile* or firſt mover of all his Actions? what aſſurance when we walk in the way his increated wiſdom hath marked out to us with his own Hand, and enlightned with the pureſt rayes of his Eyes?

& orientem & ſeptentrionem, & meridiem. Gen. 28. v. 14. Et ero cuſtos tuus quocunque perrexeris, & reducam te in terram hanc, nec dimittam niſi complevero univerſa quæ dixi. Gen. 28. v. 15.

My Soul! is it true? Ah! if it be ſo, let us baniſh theſe diſquiets and perplexities which raviſh from us the confidence we ought to have in God.

My God! my hope is then in thee, and I reſign my Life, my Pleaſures, my Deſigns, my Deſires, my Intereſts and all my Affections into the Boſom of thy Providence: And beſides, I make a vow with *Jacob* to Live and Dye in the quality of thy Son; and of thy moſt humble Creature, who hath no Life nor motion but by thee and for thee. Lord accept this offering, confirm this promiſe, and in giving Affections unto my Heart to Love thee, deny not Lights unto my Soul for the guidance and ſtrengthning of it, againſt all obſtacles which might divert it from approaching directly to thee, and reaching the top of the Mountain, where it hopes both to ſee and enjoy thee for all Eternity.

Chap. VI.

The Constancy of Jacob *in the Quest of* Rachel.

IT is then the wise Providence of God, which can justly attribute this honour unto it self as to say, I preside in Councils; And it is by the favour of my lights Men in the most importune affairs conceive their graveſt and most mature resolutions.

The Works of the increated Wisdom.

I am, saith Providence, the End of Gods wonders; by me he Begins his rarest works to Finish them in me. And I am the Archetype and the project of his most admirable designs. It is this Providence which had the Modell of the Universe, when the Elements were in confusion, and it was by her disposure the world received its Laws and all its Orders.

Moreover, in the sequence of Age she took all her choicest delights upon the vast Globe of the Earth and her sweetest divertisements amongst men, which serve as pastimes to her most holy entertainments.

I know not whether the Philosophy of *Plato* were pure enough to understand these verities; But he concurred it seems in this opinion, when he said, That divine Providence sports with men in a way paternall affectionate and full of miracles.

Homo est ludus Deorum. Plato.

Now if this Pastime appeared in the life of *Abraham* and *Isaack*, it is no less visible, me thinks, in that of *Jacob*. First, God sported with him in his Mothers Womb, when he stirred his Hand to wrastle with his Brother *Esau*, and to take him by the soal of his Foot that he might cause him to fall from the right to which he pretended.

Admirable sports.

Secondly, God sported with *Jacob* when he disguised him by the intervention of his Mother to obtain the Benediction of *Isaack*.

Thirdly the Ladder *Jacob* saw in a dream was, as we have said, but a Pastime and spectacle of the Divine Providence, and at present God continues to sport with him in the rest of his Journey, afterwards in the House of *Laban*, and finally in a thousand other rencounters, where it will appear that even Gods Combats with *Jacob* were but Sports and Artifices wherein God took pleasure to recreate himself with him.

Jacob being then wak'd out of this mysterious sleep and Divine rapture, in which God had kept him for the space of a whole Night on the plains of *Bethel*, he took his way towards the East, where a while after neer unto a Well, he met with Flocks of Sheep and Sheepheards, of whom he enquired whether they were not acquainted with *Laban*, and whether they knew not his House. Behold, at the same time a *Rachel* approaching, the second Daughter of *Laban*, who kept her Fathers Sheep, and led them to drink where *Jacob* stay'd.

Profectus ergo Jacob, venit in terram orientalem. Gen.29.v.1. Et vidit puteum in agro, tres quoque greges ovium accubantes juxta eum. Gen.29. v.2. Quos interrogans numquid ait nostis Laban? Gen.29.v.5. Et ecce Rachel veniebat cum ovibus suis Patris: nam gregem ipsa pascebat. Gen. 29.v.9.

I know not whether the Day were far advanced: but in some part of its course where the Sun may be seen, I am well assur'd that the Eyes of *Rachel* did cast forth a thousand Love-Darts and lights into the Soul of *Jacob*. *Rachel* was an *Aurora* which marcheth before the Sun, and instantly these two Planets did that which the Sun and Moon could not effect since their Creation. *Jacob* kissed *Rachel*, and knowing that she was his Cosin, he began sweetly to cry out, and presently his Eyes shed some tears, which expressed the excess of his contentment. *Rachel* would have done the same if her Eyes had been longer fixed on *Jacob*: but she ran from thence to advertise her Father, that not far from the House she had happily met with one of her Cosen-germans, the Son of *Isaack* and *Rebecca*. Which *Laban* hearing, went to meet and bring him to his Lodging, as also to know the cause of his comming. *Jacob* freely declared to him what had passed; to which *Laban* answered he was very welcome, and that he received

Quam cum vidisset Jacob & osculari consobrinam suam, Gen. 29.v.10. Osculatus est eam: & elevata voce flevit. Gen.29.v.11. Et indicavit ei quod frater esset patris sui & filius Rebeccæ, at illa festinans nuntiavit patri suo. Gen.29. v.12. Qui cùm audisset venisse Jacob filium sororis suæ, cucurrit obviam ei, &c. Gen.29.v.14.

Dixit ei: nam quia frater meus es, gratis servies mihi? dic quid mercedis accipias. Gen. 29. v. 15.

ved him as his dear Nephew, and as a part of himself. But for the rest, although he had a desire to entertain him as his own Brother, yet he must resolve to serve and merit some wayes by his labours.

Jacob had no mercenary Spirit, nor a Body trained up to labour; Nevertheless of a Master he must become a Servant, and learn by Serving others, more prudently to Command hereafter: He made a contract then with his Uncle, and obliged himself to serve him for the space of seaven years, at the end of which *Laban* promised to Marry him unto *Rachel*, the youngest but the fairest of his Daughters. The Eldest which was called *Leah*, had a Face of Wax which melted through her Eyes, and rendered her deformed and blear-Eyed: but the Youngest had so many beauties and attractives, as the least of her glances had power enough to render her Mistress of *Jacobs* affections. It was for her sake and for the Love he bore her, that he became a Servant, and that of a Pilgrim he took upon him the quality of a Guest, who lodged in his Heart all the duties of a most pure and holy amity.

Serviam tibi pro Rachel filia tua minori septem annos. Gen. 29. v. 18.

Respondit Laban: melius est ut tibi eam dē quam alteri viro. Gen. 29. v. 19.

Sed Lia lippis erat oculis, Rachel decora facie & venusto aspectu. Gen. 29. v. 17.

Well regulated affection.

His Love was not of the nature of those petty Devils which possess lascivious Souls, it was neither deceitfull nor violent, neither indiscreet nor arogant, neither irregular nor impious, neither variable nor impudent, neither capricious nor sporting, neither phantastick nor stupid, neither remiss nor unworthy of a vertuous Man, but sincere, moderate, prudent, humble, stayed, constant, respectfull, simple, condescending, equall, provident, couragious, and such as could be desired in a good Man.

Slavery of Love.

There are in the World inchained Captives, and Houses often become Gallies, where we behold slaves rowing against the Wind and Tide. These are unfortunate *Argonautes* who goe in quest of a Golden Fleece, which they shall never bring home. The Haven and the shore fly before them, and there Bark will ever be in

in the disastrous Iland, where nothing is to be seen, but refusals, disdains and despairs.

Mean while Dayes and Years pass away in Captivity; where nothing is to be found but sorrows, furies, envies, aversions, sighs, regrets and tears, for having courted a painted and plaistered Idol, and for having erected Altars to it, offering a thousand Vows without ever being able to render it propitious, and for having expended their Goods in Masks and Feasts, in presents, and a thousand poor and shifting devices, which served only to swell a Cloud of storms.

Shamefull blindness.

Ah! what blindness, what weakness, what indignity for a Cavalier to be seen at the Feet of some curious and dainty Dame, where he burns his Heart, where he immolates his Strength and Courage, where he dryes up his Bloud, and where he prostitutes his Body, his Fortunes, and Honour. In fine, the Life of such kind of men is an unhappy vassallage, their whole inquest a Martyrdom, and all their pursutes meet with nothing but shadows, where they find, as in an abyss of miseries, the lois of their joy and Liberty.

Jacob fell not into these misfortunes: but his Courtships were most just and holy. He lived like an Angell incarnate amidst the flames and ardors of a most pure and holy affection; he excited himself to patience and labour by the sight and upon the hopes of *Rachel*; and he did like those who running at Rings, fix only their Eyes on the prize proposed to them; he found also no wearines at the end of his course, and saw himself upon the point of enjoying his reward after seaven years service, which scarce seemed unto him to have lasted so many Dayes.

Servivit ergo Jacob pro Rachel septem annis, & videbantur illi pauci dies præ amoris magnitudine.

But what! as the Hopes we repose in Men very often deceive us, so after the Wedding Night, the Day discovered unto *Jacob* the cheats of *Laban*, who instead of *Rachel* gave him *Leah*. Never was any man more astonished than *Jacob*, who expected nothing less than such a Metamorphosis.

Et vespere Liam suam introduxit ad eum. Gen. 29. v. 23.

Ad quam cum ex amore Jacob fuisset ingressus, facto mane vidit Liam. Gen. 29. v. 24.

He

He fayles not to complain unto *Laban* of this deceit, but for anſwer they told him, that it was not the cuſtome to marry the younger Daughter before the Elder; that if he would yet for one week accompliſh this Mariage with *Leah*, *Rachel* ſhould be given him for his ſecond wife, provided that he would again oblige himſelf to ſerve for the ſpace of ſeven years.

Et dixit ad ſocerum ſuum: Quid eſt quod facere voluiſti? Gen. 29. v. 25.

Reſpondit Laban: non eſt in loco noſtro conſuetudinis, ut minores ante tradamus ad nuptias. Gen. 29. v. 26.

Imple hebdomadam dierum hujus copulæ: & hanc quoque dabo tibi pro opere quo ſerviturus es mihi ſeptem annis aliis. Gen. 29. v. 27.

Behold a lively image in the perſon of *Laban*, of the deceipts and falſhoods of the world, which give ſtraws for gold, briars for roſes, counterfeits for true Diamonds, chains for liveryes, bondage for rewards, and at laſt, fables, errors and lyes, which cauſe us to ſpend our lives in a deteſtable blindneſs.

A poor harveſt of worldly men.

Notwithſtanding, there are ſome who have leſs pure intentions than *Facob*, who amuſe themſelves to gather up all theſe ſtraws, and take pleaſure to rowl themſelves upon thorns.

There are weak and ignorant eyes which prefer Glaſs before Rubies and Emeralds; ſome cheriſh their own follies, ſome adore their bondage, and ſome glory to languiſh in the Martyrdome of a ſhamefull captivity.

But that which is moſt to be deplored, ſome fix their eyes on exteriour attractives, upon Painted faces and Phantaſmes of Love, like thoſe Temples of *Egypt*, which as *Clement Alexandrinus* ſaith, were only ſet forth with gilded Stones, carved Marbles, and painted beauties, without life or ſoul. Nevertheleſs we there fix our eyes, and faſten our hearts; we are content with *Leah*, who was a figure of this life, and think no more of *Rachel* who was the Image of Paradiſe and Eternity.

clem. Alex. lib. 3. pædag.

At leaſt we would willingly gather this immortall purple flower of Love, but we cannot take the pains to water it with ſome drop of ſweat and blood; We would gladly catch in our nets this beautifull Bird of heaven, but we will not take the pains to ſpread them; We would willingly take this fiſh of the Fortunate Iſlands, but

Weakneſs of courage.

but we dare not put our hands into the water, it is too chil, it is too cold; we neither can nor will do it; ſeven years of ſervice are too long to merit a *Rachel*. It is too great a conflict to gain a Crown, and we cannot reſolve to dye one Moment to live Eternally.

This moves me to cry out Eternity, Eternity of joy and felicity, how long art thou Eternity, and how ſhort is the Moment of pain which may deſerve thee? *O Moment, moment of this life, how quickly doſt thou ſlip away, and what immenſe Durations hath Eternity.*

All is ſhort to him who meditates on Eternity.

Ah! *Facob*, *Facob*, ſerve then not only ſeven dayes, but even ſeven years entire, to obtain *Rachel*. *Facob*, it ſufficeth to love her: For in loving, every thing is animated; every thing lives, every thing proſpers, and every thing paſſeth away moſt ſweetly under the lawes of love; and ſince it is not for a Man, but for a God, nor for a mortall beauty, but for an immortall happineſs you captivate your ſelf.

It was no trouble unto *Facob* to receive this yoak, ſeeing himſelf the poſſeſſour of his dear *Rachel*; he reſumed the trade he had ſo happily begun, and he believed that the ſhackles of his ſecond ſervice, would not be leſs ſupportable than the former.

Acquievit beneplacito, & hebdomada tranſacta, Rachel duxit uxorem. Gen. 29. v. 28.

Behold him happy to ſee himſelf in a Bondage, where he was a ſervant to *Laban*, and the maſter of *Rachel*. All his misfortune was only becauſe he contemned *Leah* which proceeded from the exceſſive love he bore unto *Rachel*.

But God taking pitty of *Leah* rendred her conſiderable by her fruitfulneſs, and by the birth of four Sons, the firſt of which was called *Ruben*, the ſecond *Simeon*, the third *Levi*, and the fourth *Judas*, which were the four principall cauſes of *Rachels* envying *Leah*.

Videns autem Dominus quòd deſpiceret Liam, aperuit vulvam ejus. Geneſ. 29. v. 31.

Quæ conceptum genuit filium, vocavitque nomen ejus Ruben. Gen. 29. v. 31.

Rurſúmq; concepit, & peperit filium, vocavitq; nomen ejus Simeon, &c. Geneſ. 29. v. 23.

It is the vice of great ſouls to be touched with envy, and the effect of an unworthy melancholy to ſeek good from anothers miſhap. It is no wonder then, if women for the moſt part are ſubject unto theſe abominable

motions; but I am astonished at the violence of this passion, when it transports men even unto despair.

Cernens autem Rachel quod infœcunda esset: ait marito suo, da mihi liberos, &c. Gen. 30. v. 1.

Rachel will dye, shee saith, if no children be given her. What man I beseech you can bestow a favour which God hath reserved to himself? was not this then a means to make *Jacob* dye, seeing that his wife asked that which lay not in his power to give her? It was requisit nevertheless that the goodness of God should aleviate the grief of this sad Mother; giving unto her handmaid two Sons, one of which was called *Dan* and the other *Nepthalim*.

Cui iratus respondit Jacob: Num pro Deo ego sum? &c. Gen. 30. v. 3.

Ingresso ad se viro concepit, & peperit filium. Gen. 30. v. 5.

Et idcirco apellavit nomen ejus Dan. Gen. 30. v. 6.

God immediatly after shewed the same favour to the Handmaid of *Leah* who brought forth *Gad* and *Asser*.

Rursumque Bala concipiens peperit alterum. Gen. 30. v. 7.

After which *Leah* her self conceived of *Jsachar*, then of *Zebulon*, and at last of a Daughter called *Dina*.

Vocavitque eum Nephthali. Gen. 30. v. 8.

It was by the means of these generations God began to accomplish the Promise he had made to *Abraham*, *Isaack*, and *Jacob*; And it was out of these first springs issued a thousand and a thousand streams of this blood of Patriarcks which was to overflow the faireſt Lands of the Universe. At that time *Jacob* saw the time approching during which he had tyed himself to serve his Father in-Law *Laban*. *Rachel* nevertheless was troubled at her barrenness: But at length God heard her prayers, and made her the Mother of a Son, whose birth effaced all the marks of her shame and dishonor. This *Joseph*, this miraculous Infant, was the delight of his parents, the glory of *Rachel*, the love of *Jacob*, the wish and desire of both, the support of his family, the King of all his brethren, the Saviour of his people, and the masterpeece of the graces and favours of God.

Recordatus quoque Dominus Rachelis, exaudivit eam, & aperuit vulvam ejus. Gen. 30. v. 22.

Quæ concepit & peperit filium. Gen. 30. v. 23.

Et vocavit nomen ejus Joseph. Gen. 30. v. 24.

Chap. VII.

The reward Jacob *received for his services, and his departure out of* Mesopotamia.

When *Jacob* had finished his fourteen years of service he began to long for liberty, and for his own country; where he had never lived under the command of a Master and Father-in-Law, but under the tuition of a Father and Mother who had always treated him not as a Servant, but as their Child. Hee intreated then *Laban* to give way unto his retirement. But as interest is the first inciter of all passions, *Laban* immediatly felt his Heart assaulted with all sorts of Motions.

Nato autem Joseph dixit Jacob socero suo: dimitte me ut revertar in patriam, & ad terram meam. Gen. 30. v. 25.

In fine, the hope he had that *Jacobs* presence would every day increase the blessings and Graces of Heaven upon his family, he invites *Jacob* to remain some small time with him; To which *Jacob* freely accorded, well foreseeing the trouble he should have in his journey, being burthened with Women and Children too weak and young to resist the incommodities of travell.

Ait illi Laban: Inveniam gratiam in conspectu tuo, &c. Gen. 30. v. 27.

He condescended then to the desire of *Laban*, upon condition he might have the goverment of his flocks and Herds, and that he would distribute them in such sort as from thenceforth all the beasts which were found spotted, should be his, and those which should be of one single colour were to be *Labans*.

Dixitque Laban: quid tibi dabo? At ille ait, nihil volo: sed si feceris quod postulo, iterum pascam, & custodiam pecora tua. Gen. 30. v. 31.

The agreement is made to the Content and liking of both parties: but disunion and Iealousie arose quickly on *Labans* part, seeing his own flocks barren, and on the contrary those of *Jacob* very fruitfull.

Gyra omnes greges tuos, & separa cunctas oves varias, & sparso vellere: & quodcumque furvum & maculosum, variumque fuerit, tam in ovibus quam in capris erit merces mea. Gen. 30. v. 32.

This was (as *Theodoret* believ'd) a miraculous artifice of divine Providence, which incited *Jacob* to place white and green wands before the Eyes of his flocks when they were in copulation; which caused various

Tollens ergo Jacob virgas populeas virides, & amygdalinas, &c. Gen. 30. v. 37.

Posuitque eas in canalibus, ubi effundebatur aqua, ut cum venissent greges ad bibendum ante oculos haberent virgas, & in aspectu earum concipierent. Gen. 30.v.38.
Arist.lib.3.de Hist. anim. Varro in Solino.

impressions and effects conformable to the desires of *Jacob*, and agreeable to the picture which an Angel had represented to him.

I conceive nevertheless, absolutely speaking, that such productions are not above the power of Nature. It is the opinion of all Philosophers, and amongst others of *Aristotle*, who affirms that in *Antandria* there are two great Rivers, in one of which the beasts which drink of it grow white, and in the other become black. In like manner the River *Scamander* breeds golden colours: And in the red Sea there is a fountain as *Varro* observes which changeth every thing into Carnation.

It is then no impossible thing for the imagination to produce like effects, and to form in Bodyes, what the Sun doth in the clouds, and Painters in their pictures. These are draughts of the Soul which in the strict Union shee hath with the Body is the source of its Actions and Motions; so that she labors therein as a Workman doth upon his Matter, and a Designer upon the Platform which he contrived. And truly if a Carver can shape upon Marble and Brass the intelligible form and the Idea which is in his Fancy and Reason; What disorder can there be, if the Sensitive Soul, the Fancy of Animals chance to produce their Sensible Images in the matter most capable of these impressions, when the Heat of Nature incites them to dilate themselves into new Productions? In fine, but too many events are daily seen in the world which prove this verity, and demonstrate that the Imagination hath a Marvelous command over Bodyes.

Portraicts of the Soul.

This yet hinders not *Jacob* from following the instincts of a Supernaturall conduct to purchase the Reward his Services deserved.

Animadvertit quoque faciem Laban quod non esset erga se sicut heri, & nudiustertius. Gen. 31.v.2.

However it were, *Laban* grows extraordinary Sad, because his flocks bring him no fruit. For this purpose he alters the Contract between him and his Son-in-Law. But perceiving that his unfaithfull dealing afforded

afforded no better Success, he could no longer dissemble his thoughts unto *Jacob*, who presently discovered in his Father-in-Law's countenance very sensible marks of his indignation.

This was partly then the occasion which made *Jacob* resolve to return into his own Countrey; but since he could not accomplish this design without the consent of his wifes, he acquainted them with all that had passed. Assoon then as they had assented thereto, *Jacob* seeing the time God had ordained for his return, began his journey in the most secret manner he could with his wifes, Children, flocks, baggage, and the rest of his family. They marched in great haste, and had already passed over the River *Euphrates*, when *Laban* advertised of this departure took his brother, his cosins, and the greater number of his Friends, to pursue these fugitives, whom at last after Seaven dayes travell he discovered afar off upon Mount *Galaad*, where *Laban* reposing a while God appeared unto him, and enjoyned him not to use *Jacob* ill. He could not yet contein himself from complaining of this unexpected departure, and principally for the *Idols* which *Rachel* had carryed away without acquainting *Jacob* therewith, but amongst these reproaches there was a necessity of agreeing, and after a Mutuall accord *Laban* returned into *Mesopotamia*, and *Jacob* pursued his journey toward the Land of *Canaan*.

Maximè dicente sibi Domino revertere in terram patrum tuorum, &c. Gen. 31.v.3.
Misit & vocavit Rachel, & Liam in agrum, ubi pascebat greges, Gen. 31.v.4.
Dixitque eis, video faciem patris vestri, quod non sit erga me sicut heri, & nudiustertius. Gen. 31.v.5.
Surrexit itaque Jacob, & impositis liberis suis ac conjugibus super Camelos, abiit. Gen. 31.v.17.
Nuntiatum est Laban die tertio, quod fugeret Jacob. Gen. 31.v.22.
Qui assumptis fratribus suis persecutus est eum, &c. Gen. 31.v.23.
Dixitque in somnis dicentem sibi Deum, cave ne quidquam aspere loquaris contra Jacob. Gen. 31.v.24.
Et dixit ad Jacob, quare ita egisti. Gen. 31.v.26. Veni ergo ut ineamus, fœdus &c. Gen. 31.v.44. Laban vero de nocte consurgens, &c. Gen. 31.v.55. Jacob quoque abiit, itinere quo cœperat, &c. Gen. 32.v.1.

There he immediatly discovered those Troops of Angels which came to meet him as so many Squadrons, which God deputed for his safe-guards: This was the cause why *Jacob* called that place where these Legions appeared, *Mahanaim*, which signifies Armies; And in effect these were Battalians rank'd in order, in favour of *Jacob*. These were Deputies of Heaven which came to congratulate his Triumphs. These were Angels of Paradise, Spirits

Quos cum vidisset, ait: castra Dei sunt hæc, & appellavit nomen loci illius Mahanaim, id est castra. Gen. 32.v.2.

of glory who came with applauſes to receive this glorious Conqueror, this happy Traveller, and this Angell of peace, who brings Love and contentment unto his Parents, and to his whole Country.

Venimus ad Eſau fratrem tuum, & ecce properat tibi in occurſum cum quadringentis viris. Gen. 32. v. 6.

Timuit Jacob valde: & perterritus diviſit populum qui ſecum erat, greges quoque, & oves, & boves, & Camelos in duas turmas. Gen. 32. v. 7.

Mean while *Eſau* came with four hundred men, and I fear leſt his fury may re-inkindle at the ſight of his ſupplanter; I fear leſt the remembrance of his paſt misfortunes may awake at the noyſe of theſe troops; I fear leſt the meekneſs which is naturall unto *Jacob*, may caſt Oyl into the Fire, which *Eſau* had covered for the ſpace of twenty years under the Aſhes of his miſchievous diſpoſition.

For the Love of God beware *Jacob*, and take care of theſe gracious Pledges, and of theſe happy depoſitaries, you have acquired with ſo much labour. Divide then your Flocks, ſeparate all your Souldiers, ſet aſide your Wifes and Children, and above all expoſe not *Rachel* unto Aſſaults and Danger, and much leſs her dear and onely *Joſeph*. *Jacob* did prudently all that any Man could act upon ſuch an occaſion: But God, who manageth Hearts, and boweth the moſt ſavage and rebellious perſons, will know how to Order *Eſau* in ſuch ſort, as *Jacob* ſhall never receive the leaſt prejudice from him.

It is enough then for *Jacob* to march under the Standard of Divine Providence, and follow thoſe Squadrons which the God of Battails hath appointed for his preſervation.

The Earth is but a point in compariſon of the Heavens, and an Angel of the loweſt order ſurpaſſeth in power and vertue all the Creatures which live in this World: If this be ſo, what favour did God ſhew unto *Jacob*, in giving him ſo many Angels to guard him under their protection? and what a happineſs is it unto every one to have an Angel for his Guardian?

My God, I render thee moſt humble thanks for him in the name of all men, and from henceforth I abandon

don my ſelf into thy hands, and will live and dye under the wings of this amiable Guardian, whom thou haſt given me for the Director of my Life, for the Guide of my Pilgrimage, for the Pylot of my Navigation, and in a word for a friend, and for an Angel, which will accompany me even unto my Tomb.

Chap. VIII.

Jacobs *Wraſtling with the Angell, and his return into* Canaan.

IF continuall practice renders a Souldier bold, valiant, dexterous and expert, Men who are amidſt perpetuall aſſaults, unexpected ſurpriſes, inceſſant combats, in a continuall Conflict with all Creatures, ought to be well verſed in the exerciſe of War. Now there is no perſon exempted from theſe Laws, and a Man muſt be ſingle in the World, and have neither Soul nor Body, to have no Enemies. St. *Chryſoſtom* was of this opinion, when he ſaid That his Life was continually amidſt aſſaults: And for this cauſe it was neceſſary for him to ſtand alwaies upon his Guard. And *Seneca*, who liv'd amongſt employments, where his Studies and Philoſophy ſpake nothing to him but Peace, will confeſs nevertheleſs that his employment, though very ſolitary, gave him neither truce nor repoſe. We may then truly ſay that the Sea may for a time enjoy a Calm; That Muſick hath neceſſarily ſome pauſes, that the Earth is not ſtill beaten with Hail and Wind, that the Air hath alternatively both Day and Night: But the Life of Man hath War without truce, continuall ſtorms, reſtleſs complaints, and obſcurities which inviron him at Noon day. Hell hath powers armed againſt him; the Earth hath furious Monſters, and Men a thouſand times more inraged than

Life of Man.

War without truce.

S. Chryſ. in Pſal. 6.

Nobis quoque militandum eſt & quidem genere militiæ in quo nunquam quies, nunquam otium datur. Sen. Ep. 51.

Dreadfull Monſters.

than Monsters, which pursue him on all sides. The Sea hath tempests which roar under his Feet, the Air tumbleth down whole quarries upon his Head, Fire inkindles Comets to affright him, and the Sun and Moon have Eclipses to interre him alive under their shadows. In fine, God and his Angels often times Arm themselves to wage War against him, aud make tryall of his Valour.

Notwithstanding, it would never have been believed, if Gods Bulwarks had been only in the Heavens, and if from thence it had satisfied him to cast at us some Darts without our discerning the Hand which had thrown them. He makes himself then Visible, and will have Earth to be his Field of Battel, where under Humane and Angelicall forms he fights with Men.

Misit autem & nuncios ante se ad Esau fratrem suum. Gen.32.v.3.

Et transivit vadum Jaboch. Gen.32.v.22. Mansit solus: & ecce vir luctabatur cum eo usque ad mane. Gen.32.v.24.

Jacob did not expect such a Combat, when he disposed himself to Pacify his Brother, or at least to repel the violence of his efforts. But when he had passed the torrent of *Jaboch*, which is between the Lands of *Gerasa* and *Philadelphus*, scarce was he drawn aside but being all alone he perceived a Man wrestling all the Night with him, without giving him any repose. Alas! what retreat? what combat? what adversary hath incountred *Jacob*. Is this God? Is this an Angel? Is this a Man? or rather is not this *Esau* who waited to take revenge on him? Where is *Rachel*, where *Leah*, where *Ruben* that they hasten not to his succour? But I know not whether fear hath not taken away even *Jacobs* speech, when he might have called his people to his aid: yet it is not probable, since he presently knew (as *Rupertus* saith) that it was God who assayled him, and the more *Jacob* strove to hold him, the farther he got off his Hands. Where by the way I observe, that *Rupertus* believed, that it was God who in his own Person Wrastled with *Jacob*. This was also the belief of *Theodoret* and *Tertullian*; yet it is not the most common opinion, and it is more agreeable unto the terms

Rupert. lib.6.commen. in Gen.

Theod. in Gen. Tertul. lib.2.cont.Marc.

terms of holy Scripture, to say, that it was an Angell Wrastled with *Jacob*. *Ozea* in the twelfth Chapter of his Prophecie hath expressed it so clearly, that no Man can doubt it: And surely it seems that the Greatness and Majesty of God, did not permit him personally to descend into the List, and to Wrastle with a Man Body to Body, since an Angell might suffice for this combat.

It is also more probable that this conflict was Corporall and sensible, than to believe that it was only interiour, spirituall and apparent: we have a strong conjecture of it, by reason it lasted all the Night, and that it was not performed whilst *Jacob* slept, but in such sort, as he saw his Adversary, who struck him so roughly on the thigh, as a Nerve being contracted, he began to feel one of his Legs shorter than the other. Besides, if this Duel had not been Body to Body, the Latine, Greek and Hebrew translation, had not made use of terms which denoted a sensible action, and so corporeall that *Symachus* spake not otherwise of it, than he could have done concerning the combats off the antient Wrastlers which fought in *Greece* before the People, by clasping each other with their Arms and Hands. This was not a feigned appearance, and an imaginary Duel, as this Learned Author affirms, but a contest who should throw his Companion on the ground. In fine, they grapled so lively with each other, that *Jacob* could not almost loose himself from his adversary, although the *Aurora* had sounded her retreat, and that the Angel was enforc'd to give him his Benediction, after he had changed the name of *Jacob* into that of *Israel*: so that from that time forward he must be called no more *Jacob* the Supplanter, but *Israel*, that is to say, the Emulator of an Angel, and as the vanquisher of God himself, who fought in the Person of this Angel, who seeing himself constrained to give him his blessing, assured him of the power and

Tetigit nervum femoris ejus, & statim emarcuit. Gen.32.v. 25.

Dixitque ad eum, dimitte me: jam enim ascendit aurora: respondit, non dimittam te nisi benedixeris mihi. Gen.32.v.26.

At ille nequaquam, inquit, Jacob appellabitur nomen tuum, sed Israel, &c. Gen. 32.v.28.

command he ſhould have over Men, ſince he had had ſo much over God. Preſently after *Jacob* loſing the ſight of this bleſſed Spirit, ſaw *Eſau* a far off, who came directly towards him with four hundred Men attending on him. *Jacob* proſtrated himſelf on the Earth, and adored him ſeven times; which *Eſau* ſeeing, he lept on his Neck, imbraced him moſt affectionatly, and kiſſed him as his Brother.

Elevans autem Jacob oculos ſuos vidit venientem Eſau, & cum eo quadringentos viros. Gen.33.v.1.

Et ipſe progrediens adoravit pronus in terram ſepties. Gen. 33.v.3.

Currens itaque Eſau obviam fratri ſuo amplexatus eſt eum, ſtrinxitque collum ejus, & oſculatus flevit. Gen.33.v.4.

So true it is, that there is no Heart ſo brutiſh, nor any Soul ſo fierce, as yields not unto the attractives of ſweetneſs, and unto the charms of vertue, then eſpecially when it is not abject and ſordid, but magnificent and generous like that of *Jacob*, who ſpared neither Honors, Preſents, nor Words to gain *Eſau*, and to remove out of his mind all the remnants of his fury. This is the way to quench a great flame with drops of Water; It is the way how to ſtop a torrent with a little Sand, and to amuſe a Tyger with a little piece of Chriſtall: Force and rigour are the Weapons which are to be imployed againſt Lions and Panthers? But meekneſs and humility are the Darts and Arrows with which we muſt aſſault Men, if we deſire to acquire command over their Hearrs.

A ſecret to render himſelf Maſter of Hearts.

This was the Artifice *Jacob* uſed towards *Eſau*; and in effect *Eſau* vanquiſhed by his reſpects and attractives preſently proteſted unto *Jacob*, that all his fortunes were at his ſervice, and that he offered himſelf intirely to him. Behold then a ſecret to mollifie ſtony Hearts, and to melt in a moment even Eyes of Marble: Behold the entrance into the Kingdom of Hearts, and the means to raiſe up unto our ſelves a Throne amongſt the moſt barbarous Nations.

At ille ait: habeo plurima frater mi, ſint tua tibi. Gen.33.v.9.

Empire over Souls.

Neverthleſs in the World there are courages of Steel which cannot be ſoftned, torrents which cannot be ſtayed, and flames like thoſe of Hell which cannot be quenched. In fine, there are ſome more inflexible than *Eſau*, and in truth alſo there are very few who have the

Inflexible courages.

the qualities of *Jacob*. For never any Man underſtood better than himſelf, the Art of conquering Hearts and the managing of Friendſhip.

He was none of thoſe who are taught the way of Courting, and who Learn the Laws of the World, like Parrets, which ſay what they doe not: They know ſome punctilioes and formalities, but are not verſed in the knowledge of a vertuous Man, who hath not only Complements in his Mouth, ſtudied reſpects, importune Ceremonies, ſlight and phantaſticall compliances; but actions & effects with moſt pure & ſincere intentions, wherwith he charmeth the flames of Choler, and ſtifles the motions of Revenge even in the Soul of his Enemies.

A good Man.

Behold the Weapons *Jacob* uſed to reunite himſelf to his Brother, who would I believe never have left him, if he himſelf had not begg'd leave to depart with his Wifes, Children, and Company; which *Eſau* having willingly granted him, he went directly unto *Salem* which is upon the territorie of *Chanaan*.

Reverſus eſt itaque illo die Eſau itinere quo venerat in Seir. Gen.33.v.16.

This was the place where *Sichem* the Son of *Hemor*, Prince of the *Sichemites*, took the boldneſs to ſteal away *Dina Jacobs* only Daughter. Her Brothers ſeeing the injury and affront this infamous perſon had done them, reſolved to revenge themſelves without pitty. Notwithſtanding *Hemor* us'd his utmoſt Indeavours to appeaſe *Jacob*, and to convert this raviſhment into a Mariage. The Contract was paſs'd, and the Articles ſign'd (as I may ſay) with the proper bloud of *Sichem* and of all the *Sichemites*, who ſubmitted unto Circumciſion, to ſhew that they received the Religion of *Jacob* and of his Children.

Quam cum vidiſſet Sichem filius Hemor Hevæi, princeps terræ illius, adamavit eam, &c. Gen.34.v.2.

Auditoq; quod acciderat, iratiſunt valde Gen.34.v.7.

Locutus eſt itaque Hemor ad eos: Sichem filii mei adhæſit anima filiæ veſtræ, date eam illi uxorem. Gen.34. v.8.

Aſſenſique ſunt omnes circumciſis cunctis maribus. Gen.34.v.24.

This Sacrament neverthleſs ſerved but for an occaſion of a more cruel and abhominable Sacrilege: For upon the third Day after this generall Circumciſion, *Simeon* and *Levi* entred the City, where they firſt killed all the Male Children, then they fell upon *Hemor* and *Sichem*, and after many Murthers, Pillag'd, and

Et ecce die tertio, quando graviſſimus vulnerum dolor eſt: arreptis duo filii Jacob, Simeon & Levi fratres Dinæ, gladiis, ingreſſi ſunt urbem confidenter, interfectiſque omnibus maſ-

and ransaked all that was found therein, imagining after the violation of their Sister, whom they carried away, that there were no Laws neither Humane or Divine, which they might not now justly infringe.

culus. Gen.34.v.25. Hemor & Sichem pariter necaverunt. Gen. 34.v.26.

But I cannot believe that this Zeal was innocent; For in the sequel of his thorrid Tragedy, they could not be excused from Theft, Sacrilege, perfidiousness, nor particularly from Impiety towards their Father, when they exposed him to the hazard of his Life, and who for this reason was constrain'd immediatly to leave his Country, and to take refuge upon Mount *Bethel*, where at the Foot of a *Terebinth* Tree he burned all the Idols which his Wifes and Servants secretly adored. After which God appeared the seventh time unto him. I doubt whether this were not peradventure the means to bring him the first news of his Wifes Death, and to prepare his mind unto a sharp Divorce. However it were, *Jacob* descended from *Bethel*, into the road leading to *Ephrata*, that is to say *Bethelem*.

Criminall zeal.

Interea locutus est Deus ad Jacob, surge & ascende Bethel, &c. Gen.35.v.1. Dederunt ergo ei omnes Deos alienos quos habebant, & inaures quæ erant in auribus eorum: at ille infodit ea subter Terebinthum. Gen.35.v.4. Egressus autem inde venit ad terram, quæ ducit Ephratam, in qua cum parturiret Rachel, Gen.35.v.16. Ob difficultatem partus periclitari cœpit. Gen.35.v.17. Egrediente autem anima præ dolore, & imminente jam morte, vocavit nomen filii sui Benoni, &c. Gen. 35.v.18.

It was in this sad journey where *Rachel* after a thousand throws was constrained to pay the last tribute unto Nature. But before the closing of her Eyes and Mouth she had the happiness to see a second Son, and to call him *Benoni*, as the fruit of her labour, being born upon her ashes.

Jacob nevertheless lost no courage, but had Faith and Hope enough to believe that this Child would be the support of his Family and the Staff of his old age, which was the cause, he changed the fatall name of *Benoni* into that of *Benjamin*, which promiseth nothing but happiness.

End of the third Book.

THE

THE HOLY HISTORIE, FIRST TOME.

Joseph and his Brethren.

FOURTH BOOK.

I am confident some will say at the first view of the title of this History, that this is to give a second touch to a Picture, which hath been drawn by the prime Masters of the World, and to carry a Torch into a Country, where the Sun is in his Meridian.

Nevertheless I doe not doubt but such as shall have framed this judgment, may condemn their promptitude, when they shall see that it was never my design to adde any draughts unto such accomplished works; But only to take out a most faithfull Copy of them, observing the traces which those skilfull Hands have marked out.

CHAP. I.

Joseph *sold by his Brethren.*

WE cannot discern saith *Solomon*, the track of a Bird which flyes in the Air, the Print of a Serpent which glideth along upon the Earth, and the paths of a Vessel sayling in a Calm Sea: But it is yet more difficult to comprehend

Solom. Prov.c.30.v. 18.

Four things very difficult to comprehend in the World.

the motion and course of a Man who enters into the World like an Eagle, who begins to stir his Wings to take his flight; like an Adder which creeps on his Belly, and like a Frigot exposed to the Sea and Winds.

None but God alone who giving him his flight, and marking out to him his wayes, sees in weighing Anchor the Region, Period, and Shoar, where his Courses, Voyages, and Navigations must terminate. It is God who bears in his own Bosom the Card on which his adventures and destinies are marked. The Eyes of God are the Torches which enlighten him in his deviations; And it is his Hand which points out his lodging even in the Tomb. Men nevertheless remain astonished in their own affairs, they are as it were Blind in their proper Interests, and float in the Uncertainty of Accidents, which make up this whole Contexture of their lives.

Joseph cum sexdecim esset annorum pascebat gregem.

Jacob was ignorant why Heaven had so long differ'd the Birth of its *Joseph*; And *Joseph* understood not Gods manner of Conduct, nor that of his Father *Jacob*, when he went unto his Brethren who were driving their flocks through the Meadows of *Chanaan*. It was there nevertheless where he pass'd the Apprentiship of his future Regality: the Sheep-hook, he carryed in his Hand, was but the Image of the power God prepared for him; and in accusing his Brethren of that crime which must not be named, he perform'd an Act of Justice, which testified that his Government should not only extend to Heards of Beasts, but also unto Men, and all *Egypt*, where he was to be *Pharao's* Lieutenant. But as the most elevated fortunes have usually their foundations upon Rocks; As the Crowns of Roses appear not but amongst Thorns; and as before our ascending on a Throne of Honour, we must often pass under Abysses, and through most dangerous precipices: so *Joseph* shall not take the reigns of *Egypt*, untill he hath been tyed up like a Beast, and sold as a

Accusavitque fratres suos apud Patrem crimine pessimo. Gen. 37. v. 2.

Mixture of Fortune.

slave

slave even by those who will be one Day his Captives; and he must come forth of a Pit to goe unto the Court, where God expects him, to make a Vice-King of the Person of a Shepheard.

But more narrowly and diligently to observe the courses and wayes which led him unto the Empire, we must presuppose that *Jacob* loved nothing equall to his little *Joseph*; wherein truly he was excusable: for wee commonly affect most dearly what we have long desired: and it was almost impossible to be the Father of so accomplished a Son, without having peculiar tendernesses and passions for him. I know not nevertheless whether his affection was well regulated, when it caused *Joseph* to wear his Liveries upon a Garment of severall colours, which wrought such different impressions in the Hearts of his Brethren, as from that time they bore nothing but hatred and envy towards him.

Israel autem diligebat Joseph super omnes filios suos. Gen. 37. v. 3.

Fecitque ei tunicam polymitam. Gen. 37. v. 3.

Videntes autem fratres ejus quod à Patre plus cunctis diligeretur, oderunt eum, nec poterant ei quicquam pacificè loqui. Gen. 37. v. 4.

In vain was it for them to conceal their thoughts: for the fury of a passionat Soul increaseth the more we strive to hide it, and either soon or late this thunderbolt must rend the Clouds, and this fire must break forth through the ashes wherein it was hid. That which augmented these murthering flames amongst *Josephs* Brethren, was the candour wherewith he opened to them all the accidents and motions of his Heart.

Amongst other things it one Day hapned, that being in the midst of them, he was so candid, and free, as to relate unto them what had passed in his sleep. *Brethren* (sayes he,) *I saw my self, in a dream, with you in the Fields, and presently me thought that we there bound up together some sheafs of Corn: But afterwards I perceived mine to rise up above yours, and there was not one which did not adore it.* Doth not this peradventure portend, replyed his Brethren, that you must be one Day our King and we your Subjects?

Accidit quoque ut visum somnium referret fratribus suis: quæ causa majoris odii seminarium fuit. Gen. 37. v. 5.

Dixitque ad eos: Audite somnium quod vidi. Gen. 37. v. 6.

Putabam nos ligare manipulos in agro, & quasi consurgere manipulum meum, & stare, vestrosque manipulos circumstantes adorare manipulum meum. Gen. 37. v. 7.

I know not whether *Joseph* did approve of this Augury, and whether he were not so innocent as to take this

this jealousie and rallery for an effect of their Love. For he went on telling them, *that during this sleep he found himself in his Bed as upon a Throne, and that at his Feet, he saw the Sun, Moon, and eleven Stars, which did Homage to him as unto a God.*

Et ait: vidi per somnium, quasi Solem & Lunam, & Stellas undecim adorare me. Gen.37.v.9.

Jacob heard this discourse, and seeing that all these entertainments, though innocent, did cast a thousand seeds of Discord and Envy into the Souls of his Brethren, seemed to be offended, and then addressing himself unto *Joseph* he sayes to him. *What! my Son, art thou not ashamed to relate fables and dreams? whereby it seems by your fancies, and vain imaginations, you pretend that my self, your Mother, and your Brothers should render you Honour as to our Soveraign. Truly you speak pleasantly. Now if you be wise speak no more so indiscreetly, or at least in being awake correct the error of your dreams, and if the Night deceive you, let the Day discover the falshood of your illusions.*

Quod cum Patri suo, & fratribus retulisset, increpuit eum Pater suus, & dixit: Quid sibi vult hoc somnium quod vidisti? num ego & Mater tua, & fratres tui adorabimus te super terram. Gen.37.v.10.

Pater verò rem tacitus considerabat.

Jacob mean while took notice of these Dreams as so many Presages of some truth: For he knew that the most part of Nightly imaginations are commonly naturall effects, which proceed either from repletion, emptiness, or the *Ideas* we have in the Day time, or else from some illusions of the Devil: yet he was assured that the Dreams of *Joseph* were no imaginary figures and confused vapors, nor phantasms, disordered exhalations, nor the smokes and flames of a preceding Fire; nor in fine, spectres and Idols of a tenebrous power; but Draughts, Ciphers, and mysterious representations, which God or some Angell had imprinted in his Soul. It is of this fourth kind of dreams, *Philo* spake in an express Treatise, and it is that alone which *Chrysippus* defined, saying, A Dream is a Celestiall vertue and a Divine Ray which Heaven hath cast into our Souls, and of which they make use, to penetrate the shadows which are wont to hide truth from our Eyes. And it is the Hand of God, or the Pencil of

Chrysip. ex cit. lib. de divin.

of an Intelligence which then renders Images intelligible whose *Idea's* and originals reside in the source of Essences, and whose colours are in the mysterious Ordinances of time and Eternity.

Such was *Josephs* vision: But *Jacob* knowing on the one side, that this Revelation was but a Copy of the Designs God had on him; And on the other side seeing that this was but a ground of scandall, hatred, and envy to his Brethren, he resolved to sever them for a time, to the end by this separation in their absence, he might smother all these Fires which were inkindled by the Goodness of the one, and the Malice of the rest.

For this purpose *Jacob* had no other expedient than to retain *Joseph* in his House, and to send all his Brethren into the Country. Imagining besides, that by separating Bodies, he might reunite their Minds, and alter their passions. But this was only to sever a Dove from Vultures, and Sheep from Wolves; it only whets their naturall rage and mortall Antipathy, when they are with-held from their prey, and when they sent it far off. Paternall Prudence.

I know that the Fields are innocent. But they cease not for all this to be retreits for Criminals. The solitarineſs of Woods and Meadows is the Element of Meekness and Peace: but we must bring thither tame Hearts, and quiet Souls.

In fine, it is a very sweet and pleasing vocation to guide Sheep and Lambs upon Hils and Dales: But if Lions be their conductors, they are so far from being changed, as on the contrary they will find every moment new baits and allurements to inflame their cruelty.

We must not hope then, that time, place, and employment can alter these Tygers, which *Jacob* sends into the plains of *Sichem*, to guide his Flocks. Nevertheless after some delay conceiving that their humours were sweetned, and, that the divertisements of a

Cumque fratres illius in pascendis gregibus Patris morarentur in Sichem, Gen. 37. v. 12. Dixit ad eum Israel: fratres tui pascunt Oves in Sichem, veni, mittam te ad eos. Gen. 37. v. 13.

Præsto sum, ait ei, vade & vide si cuncta prospera sint, &c. Gen.37.v.14.

Country Life had made them forget what passed in his House, he resolved to send his *Joseph* to them, who had no sooner taken notice of his Fathers desire, but at the very instant he began his journey.

This amiable Dove, and this Lamb, went passionately cralling upon Vultures and Wolves, when a passenger met him, who told him that his Brethren were in *Dothaim*. Ah poor Child! whether goest thou thus abandoned and all alone, straying in the Desarts, without Father, Friends, and defence? *Joseph* what seekest thou? *I seek* saith he, *my Brethren*. Thy Brothers? deceive not thy self; why doest thou seek them? Doest thou not know the hatred they bear to thee, and the tragick design they have upon thy life?

Invenitque eum virrantem in agro & interrogavit, quid quæreret; Gen.37.v. 15.
At ille respondit, fratres meos quæro. Gen. 37.v.16.
Dixitque ei vir: exaudivi eos dicentes eamus in Dothaim. Gen.37.v.17.

Assured Innocence.

My God! how secure is Innocence, how calm is Vertue, and generally how happy are Men, when they follow the impulses of God? The Spirit of the World is an unquiet, turbulent, fearfull, dissembling, mumble, fantastick, and outragious Devill: But that of Heaven is an Angel of Peace, alwaies equall, without emotion, without terrors, without inconstancy, without Capriciousness, and free from all Jealousy, as also from all those shadows which make a tenebrous Chaos of the purest Lights, and place Night in the midst of Day.

Perrexit ergo Joseph post fratres suos, & invenit eos in Dothaim. Gen.37.v.17.

It is no wonder then if *Joseph* were secure in the midst of dangers; for God who possessed his Soul freed him from those panique terrors, and those unquiet fears which assassinate the wicked: it sufficed him to obey his Father, and provided he meet with his Brethren, his mind is satisfied.

Qui cum vidissent eum procul, &c. Gen. 37.v.18.

Mean while these impious Spirits, which extend their vengeance even to rage, perceived him a far off: but as if the shadows of their own crimes had cast veyls over their Eyes, or stifled in their Hearts all sense of Nature, they did not acknowledge him for their Brother, or at least they would not call him by this, so amiable,

able, so sweet, and so powerfull a name. *Behold this dreamer*, say they, *who comes unto us*, and they looking upon one another, before he approached any nearer, they resolved to take away his Life, and to cast him into a Well which was near at Hand; to the end they might say unto *Jacob*, that a cruell and ravenous Beast had devoured *Joseph*. Afterwards, this bloudy design would have been accomplished, if *Ruben*, who was their Elder Brother, had not opposed it; Remonstrating to them that at least it were much better to take him aside, and bury him alive in some Pit, than to kill him; and that by this means, their Hands would not be polluted with his Bloud, the stains whereof are never to be effaced. This was a pretence, and an occasion the more easily to free and restore him unto his Father. In effect *Joseph* having accosted them, *Ruben* cast himself on his Neck. But the rest immediatly took off his Garment, and then put him into an old Pit where there was no Water. Mean while they all sate round about the place, in which they had incloséd this Lamb. At the same time behold some Merchants passing by who were going into *Egypt*. Whereupon *Judas* who feared lest hunger, thirst, nakedness, cold, and the horrours of a Well might stifle *Joseph*, took occasion to conjure his Brethren, to sell him rather unto the *Ismaelites* than to render themselves culpable of his death, and become the Authors of a crime which useth to raise storms of Bloud.

Et mutuò loquebantur, ecce somniator venit. Gen.37.v.19.
Venite occidamus eum, & mittamus in Cysternam veterem, dicemusque fera pessima devoravit eum. Gen.37. v.20.
Audiens autem hæc Ruben, nitebatur liberare eum, &c. Gen. 37.v.21.
Non interficiatis animam ejus, nec effundatis sanguinem, &c. Gen.37.v.22.
Hoc autem dicebat, volens eripere eum de manibus eorum, &c. Gen.37.v.22.
Confestim igitur ut pervenit ad fratres suos, nudaverunt eum tunica talari & polymita. Gen.37.v.23.
Et sedentes ut comederent panem, viderunt Ismaelitas viatores venire de Galaad, &c. Gen.37.v.25.
Dixit ergo Judas fratribus suis: Quid nobis prodest si occiderimus fratrem nostrum, & celaverimus sanguinem ipsius? Gen.37. v.26.

These Remonstrances were as so many lightnings which dissipated this Cloud, and the Thunder-bolts, which these cruell Brethren Darted against their Prisoner, did not ruin him but for a time.

Joseph must be taken out of the Well to be exposed for sale unto the Merchants: But if Death be sweeter than Captivity, and if a couragious person hath less repugnancy to receive a Stab with a Dagger into his

Extrahentes eum de Cysterna vendiderunt Ismaelitis. Gen.37. v.28.

Heart, than to have manacles on his Hands; This generous Youth was very unhappy to come out of a Sepulcher to ſerve unknown Maſters, and a ſort of people to whom the hope of profit rendred all things vendible, even liberty it ſelf, which is yet a thouſand times more pretious than Life.

The Proclamation of *Joſeph*.

Joſeph then is ſet to ſale unto any that will give money for him; He is naked, but reſembleth not thoſe Birds which are moſt valued for their feathers; He hath a tender and delicate Body, but a generous and penetrating Spirit; He is covered all over with duſt, but it is but a Cloud which hides for a time the Face of the Sun; He ſpeaks not a word, but it is modeſty which cloſeth his Mouth, and renders his ſilence more eloquent than a long diſcourſe; He is aſham'd, but it is of his Brothers crime; He ſhakes, but it is for fear leſt Gods deſigns be not accompliſhed. Behold *Joſeph* who will. Alas! what Proclamations? what ſale? and what commerce? *Judas* what are you doing? *Unmerciful Brethren, have you not a horror to ſell your own Blood, and to part with a Brother for a few pieces of Silver? Ah what! are not theſe Eyes and looks capable of mollifying your furies? doth not this innocent move you to compaſſion? Is not this little naked and trembling Body, an object more worthy of pitty than envy? Remember that he is a part of your ſelves, the delight of your Father, and the laſt hope your Family can have. It is true, that at preſent he is but a Reed, but he may grow unto a Palm, and extend his Branches throughout all* Judea. *It is true, he is Yonng, but he hath the wit and Spirit of a Man, aged no leſs than a hundred years. And beſides he may chance one day to change his thraldome into an honourable liberty: But if the dreams he had, oblige you to fear the event, they come either from God or not; if of God; Ah ſurely it is againſt him you make War: If not, why doe you arm your ſelves againſt an Idoll of Wind, and a Phantaſm of vanity?*

Powerfull motives to divert *Joſephs* Brethren from their wicked deſigns.

All

All theſe motives were not powerfull enough to divert the current of theſe impious and execrable deſigns: Nevertheleſs the furies of envy are torrents which have no bounds nor limits, nothing being able to ſtop them.

Qui duxerunt eum in Ægyptum. Gen 37. v.28.

The bargain is then made, *Joſeph* is ſold, and they that bought him for a ſlave, bring him into *Egypt* without bearing any reſpect either unto his Youth, beauty, extraction, or all the good qualities which made him ſo much amiable. Whilſt they were carrying him away, behold *Ruben*, who not being preſent at this ſale, and knowing nothing of what paſſed, went directly unto the Well, and often called upon *Joſeph*.

Reverſuſque Ruben ad Cyſternam, non invenit puerum. Gen. 37. v. 29.

When he ſaw he made no anſwer, he thought him Dead, either naturally or by violence; whereupon he began to run as one diſtracted, and fearfully to cry out.

The ſighs of *Ruben*.

Alas! where is Joſeph*? where is this poor Youth? where have they put him? what have they done with him? And what is become of him?* Joſeph *where art thou? Ah whither ſhall I goe? and how can I live, if thou doeſt live no more? what will my Father ſay unto me? and on whom will he lay the blame? Muſt not I render an account of him as his Elder Brother? Brethren what anſwer doe you make me? is he alive? is he Dead? if he be Dead where is his Body, that I may Water it with my tears, to powr out part of my grief by my Eyes? Brethren ſhew me him I beſeech you, or ſome of his reliques? Ah where is his Sepulcher? where is the happy Land which hides this Treaſure? But if he be ſtill living, where is he? and to what place have you ſent him? I will ſeek, I will ſeek every where untill I find him? It is enough for me if I may ſee him, and but once more ſpeak to him; he knows the affection I bear him, and the confidence he ought to have in me. Ah! where is* Joſeph *then?* Ruben *quiet thy ſelf, for* Joſeph *is not Dead, but only ſold. Ah! what commerce?* Joſeph *ſold? what rage of envy? what inhumane traffick? what negotiation*

Et ſciſſis veſtibus pergens ad fratres ſuos ait: puer non comparet, & ego quo ibo? Gen. 37. v. 30.

and what cruelty? Joſeph *in fetters and bondage,* Joſeph *ſold as a ſlave, what will my father ſay? what ſtroak of death will this news give him? and how can he ever live being deprived of all hope to ſee his Son again?*

Tulerunt autem tunicam ejus & in ſanguine hœdi quem occiderunt tinxerunt. Gen.37.v.31.

Notwithſtanding all theſe Remonſtrances, they reſolved to cut the throat of a Kid to ſteep *Joſephs* garments in his bloud: which being done, they ſent it all bloudy unto *Jacob*, with direction to thoſe that carried it, to bid him look whether it were not his Sons garment, and ſay that they had found it in this ſad plight. I know not who was the Meſſenger that delivered this dreadfull ſpoil unto *Jacob*; But *Jacob* caſts his eyes upon this ſad preſent, and ſeeing this bloudy torn garment, became ſaith *Philo*, preſently ſilent, grief wanting words to anſwer the thoughts of his mind, and the reſentments of his heart. His aſtoniſhed eyes, as alſo his mouth, were ſuſpended for a time, as to their function, he ſaw and heard nothing, but of murthered Ghoſts which ſpake confuſedly to him. The exceſſe of grief puts arms into his hands againſt himſelf, he tears off his hair, and dilacerates his breaſt, and all his garments. But his tears efface not the bloud before his eyes. His ſilence makes him no anſwer, and the holy vengeance he exerciſeth on himſelf doth not puniſh the Authours of his grief.

Mittentes qui ferrent ad patrem, & dicerent; hunc invenimus, vide utrum tunica tui filii ſit, an non. Gen. 37.v.32.

Quam cum agnoviſſet pater, ait tunica filii mei eſt, fera peſſima commedit eum, beſtia devoravit Joſeph. Geneſ.37.v.33.

Sciſſiſque veſtibus induitus eſt cilicio, lugens filium ſuum multo tempore. Gen.37.v.34.

Congregatis autem cunctis liberis ejus, ut lenirent dolorem patris, noluit conſolationem accipere, &c. Geneſ.37.v.35.

Mean-while all *Jacobs* friends and ſervants wept bitterly, nothing was heard throughout the whole houſe, but cryes, ſobs, and accuſations. Every one ſtrived to kiſs his garment, and *Jacob* could hardly tear it out of their hands to cry out, Ah! this is my Sons garment, it is the garment of my *Joſeph*.

Mournfull complaint of *Jacob*.

Ah my Son! my Joſeph! *it is not ſo much thy death I deplore, as the loſs I procured to my ſelf, during thy life, by ſending thee too ſoon out of my houſe; And beſides, by what more ſtrange kind of death couldſt thou be taken from me? At leaſt if I had been a witneſs of this ſad accident, and if thy body had remained with me, I ſhould have*

have had this chaſt pledge to charm my ſadneſs. If ſome ſickneſs had carried thee away in my preſence, I ſhould have rendred thee all the duties which a father cannot deny a ſonne; I ſhould have kiſſed thy mouth, I ſhould have cloſed thine eyes, I ſhould have received thy laſt words and ſighes; I ſhould poſſeſs in a Tomb the aſhes of a Phœnix, and I might have erected on his Sepulcher a Pile and Altar to enlighten my hopes, and entertain my vows. But I ſnatch'd away thy life, before thy death. I loſt thee during thy life, and my exceſſive compliance hath been the cauſe of it. My ſon, I have loſt thee, I have ſlain thee, and I know not where is thy Tombe.

O Heaven! O God! Alas! at leaſt had the toyles of his journey left him at the foot of ſome Tree, or had he been buried in ſome corner of the Earth, I ſhould enjoy the contentment to ſeek him out, and I ſhould comfort my ſelf in poſſeſſing but a part of my ſon with the loſs of the other. But O the moſt diſconſolate, and the moſt unhappy of all fathers! I can have nothing of my Joſeph *but this bloudy garment, the reſt hath been devoured by ſome Tyger or Lyon, and the ſame ſweetneſs hath no other Tombe, but the belly of a wild beaſt.*

Yes ſurely, it was a wilde Beaſt, and a cruell Monſter which devoured my *Joſeph*. It was the Envy of his Brethren which gave them Talons, Clawes and Teeth. It was this mercileſs paſſion which ſtript him of his garment, caſt him into the Well, and ſhamefully ſold him.

Behold the Domeſtick Monſter which will never be made tame, behold the bloudy beaſt which lives onely upon the fleſh and heart of its like. In fine, it is envy againſt which fathers and mothers muſt be alwaies armed, and which they ought to baniſh for ever out of their families, for as much as,

The nature and qualities of Envy.

Firſt, it is a *Cantharides*, which faſtens upon the faireſt flowers, and ſeeks out Milk and Hony to ſpread its venome on them.

Secondly,

Secondly, it is leſſe reaſonable, by how much it hath more of Reaſon: For being found onely amongſt men, it renders them more inhumane than beaſts, which cannot be moved by theſe tragick inſtigations.

Thirdly, the furies of Envy are ſo ſhamefull, as they ſeek alwayes to paſs under the colour of ſome other paſſion.

Fourthly, its breath, though ſtinking, faſtens on virtue, but the ſtings of it are as honourable to that perſon who bears them, as infamous to him that cauſeth them.

Fifthly, it hath the eyes of an Owl, which are dazled at the ſight of the faireſt lights, and which cannot endure the ſplendor of a moſt luminous day.

Baſilius in Homil. de Invid.

Sixthly, it hath more cruell tallons and teeth than Tygers and Dragons; for it ſpares neither parents, friends, nor benefactors.

Seventhly, its nouriſhment, repoſe, and delight, are in bitterneſs and acerbity: Hence it proceeds that the mouth and heart of it are ſtill infectious.

Eighthly, it is a Viper which draws death upon it ſelf in giving life unto her young, and tears its own belly to produce ſome venemous Serpent.

Ninthly, it is a Camelion which converts it ſelf into a thouſand colours, and every moment changeth its skin leſt we diſcern its nature and inclination.

In fine, it is a monſtrous *Cerberus*, which hath the heart and head of all the moſt dreadfull Animals under heaven. It is the Ape which in the time of *Auguſtus* entred the Temple of *Ceres*; the Owl which flew even over the Altars of Concord; The Dragon with two heads which devaſted part of the Univerſe, and which having exhaled his venome upon the Cradle of the world, will never ceaſe till he hath vomited forth the remainder of his rage in the tombe.

CHAP.

CHAP. XI.

The Combats of Joſeph *for defence of his Chaſtity.*

IT is true that Envy is a ravenous beaſt: But yet what ever we may ſay, its furies are not to be compared with that of Love when it hath once broken the chains wherewith God and Nature faſtned it. It is this Devill which diſturbs Families, arms Provinces, ruines States, deſolates Paradiſe, and peoples Hell. It is a flaming Torch which inkindles fires even in the midſt of water, a Northern wind which raiſeth a Thouſand Tempeſts, a Lightning which conſumes mens Spirits, and in fine, it is a Paſſion ever blind, yet covered over with Eyes, which ſerve it as gates by which it uſeth to ſteal in under perfidious Baits and inchanting Looks. It was for this reaſon the prophane painted their Loves with darts of death, which they caſt at each other, and which, as a Grecian ſayd, were as ſo many glances which they wantonly gave one another, though their Eyes ought to be veiled. But Love hath inſolence enough to lift up the Scarfe which covers its Eyes, or at leaſt it ſees notwithſtanding this veil, and commonly it mingles ſhafts and glances to commit Sacrileges and Murthers. This homicide layes ten Thouſand Snares, he is alwayes watchfull, and there is no Dove this Vulture aſſaults not as ſoon as ſhe appears; and when by miſhap he hath ſeized on her, I know not by what Inchantment, and by what Spells, the heart of this unfortunate prey is taken: But it ſeems in an Inſtant to become a Furnace, and that the flames inkindled therein iſſuing through the Eyes, may change the Earth into a Pyle. Theſe are infulphur'd Vapours, firy Smoaks, dreadfull Exhalations, dark Shadows, Idols, and unchaſt Images, at the ſight whereof the Eyes are dazled, and Reaſon becomes blind.

Deadly ſhafts.

Franciſcus Valtrioli de lib. 2. obſer.

Ariſt. lib. de ſomno & vigilia.

Diſorders of Love.

Then Piety is but Idolatry, all duties become ſcorns, Complacences Trecheries, Empires. Servitudes, Liberty Bondage, Loves-alurements Snares, Thrones Precipices, and a Chaos where houſes are overthrown, Temples prophan'd, and all Lawes confounded; what horror, what diſorder, what abomination, even women who ought to be a Refuge of honour, and a Sanctuary of purity, often ſerve as a retreat unto the fondeſt affections, and there is no faith, no Sacrament, no modeſty, they doe not violate, when once their hearts have eſcaped through their Eyes.

Horrible *Chaos*.

Mulier amiſſa pudicitia, nullum flagitii reſpuit. Cor. Fac.

The wife of *Putiphar*, to whom *Joſeph* was ſold by the Iſmaelites, made it ſufficiently appear, when ſhe was ſo impudent, as to attempt the Chaſtity of her Servant; This Female wolf had onely Eyes to gaze on this Lamb, all her geſtures and motions were artifices to intrap him; and ſhe would have willingly preferred the inthrallment of *Joſeph* before the Command over her Husband. All her bonds of Marriage were but Chains which kept her in Captivity, and the moſt juſt, and moſt holy Lawes impoſed on her, a Yoak which rendred all the duties of fidelity, which Wives owe unto their Husbands, inſupportable to her. She yet wanted not dexterity to diſſemble her Paſſion in her Husbands preſence; and herein Love is uſually moſt diſloyall and deceitfull: for though all its fires be violent, impetuous, ſharp and ſparckling, yet if the object which inkindles them be not preſent, they prove but aſhes, coldneſſes, and frozen Nights, under which this Traitor uſeth to hide his Torch; Then all Actions are ſtudied, all geſtures counterfeits, all diſcourſes falſhoods, and all that appears outwardly ſeems to have no other deſign than to deceive the heart. To this effect we ſeek out ſubborned Meſſengers, retirements for aſſigned meetings, blind, dumb, and deaf witneſſes, ſecret Intelligences, inchanted gifts, inviſible pretences, painted and Sacrilegious devotions, Nights without dayes and hours

Exitque eum Putiphar de manu Ismaelitarum. Gen. 39. v. 1.

Poſt multos itaque dies injecit domina ſua oculos ſuos in Joſeph. Gen. 39. v. 7.

Pernitious ſtudy.

which are only marked out upon ſhadows; for the light of the Sun, the noiſe of a Bell, too apparent impiety, too viſible preſents, too violent ſolicitations, indiſcreet confederates, publick places, and Friends, or unfaithfull Servants might diſcover the ſecret.

It is a ſtrange thing that we can hardly truſt our ſelves, and that the Tongue dares not ſpeak a word, or at leaſt if ſhe ſpeaks, it is but after ſhe hath pondered all her diſcourſes. Wherefore the Eyes are the firſt ſolicitours of evill, and then their ſilence hath an Eloquent voice, which is yet not heard, but by thoſe that are Confederates.

It is no wonder then, if *Joſeph* heard not this unchaſt language, when his Miſtris ſpake to him more from her Eyes than her Mouth. This Impudent creature caſt a thouſand glances on him: But the heart of *Joſeph* was a piece of Marble, which could not be pierced, all the Flames of this Egyptian woman fell into a dead Sea, and all her lightnings found nothing but water which inſtantly quenched them.

Qui nequaquam acquieſcens operi nefario, dixit, &c. Gen. 39. v. 9.

Wee muſt paſſe then further, and ſee whether the Mouth peradventure will have more powerfull perſwaſions than the Eyes. This ſhameleſſe woman is ſo much inraged as to declare her deſign.

Et ait: dormi mecum. Gen. 39. v. 7.

O God! what Inſolence! what Fury! and what Frenzies! when once the mind is poſſeſt with Love: but there are two ſorts of loves, and that which is Son of the Earth is very weak, when oppoſed to that which is born in Heaven.

Courage then *Joſeph*, it is a Woman who aſſaults and ſollicites you! ſhe is light, be you conſtant; ſhe hath ſtratagems, be you prudent; ſhe is bold, be you generous; ſhe runs, fly away; ſhe Flatters, diſdain her; ſhe asks, refuſe her. *Joſeph* what do you ſay?

Victorious Innocence.

For my part, ſaith he, *I neither can nor will conſent unto a womans Laſcivious deſires, nor ſubmit unto her will, preferring it before that of my Maſter; and I ſhould*

not be what I am, if I forfeited the quality of a faithfull Servant, and of a person to whom the honour and remembrance of the favours I have received from him, is a thousand times more pretious than life. If I have been sold, it was onely for my Innocency, and the chains of my Captivity could never force the constancy an Hebrew ought to have in the way of virtue. I am Jacobs *son, and my actions shall never bely my birth, I am a Servant, I ought to dye for fidelity: your Husband trusts me with all his Goods, and with all his Wealth, which the favour of the King, and his own merits have bestowed on him; he reserved onely to himself the soly Enjoying you: It is not for me then to ravish from him what is his due by so many titles. Command me with Justice, and I will serve you with sincerity; perform all that you ought, and I will omit no part of my duty to you. Keep your self within the lawes of Marriage, and leave me in the duties of my condition. I should be ungratefull if I abused the favours of my Master, I should be a theef if I stole away his fairest goods, and no death would be cruell enough to punish me, if I should attempt on that which is more dear to him than life. All your flames can find in me but a heart of water and ice, and all your tyes cannot inthrall the liberty of my mind, and your rigors will never mollifie a soul on which God hath inprinted his love and fear. Know then that I would rather choose to dye free from blame, than to live a complice in your disloyalty. I prefer my bondage if it be innocent, before all unjust Powers; and what misfortune soever befall me, I shall be too happy, if I remain innocent. It was in the power of my brethren to sell my body, but they could not ingage my soul; I may serve without prostituting my self, and my glory will ever be illustrious enough if I shall doe no dishonourable act, and unworthy of my Extraction. In fine, I adore a God who hath most pure eyes, and should all creatures be blind, it satisfies me, that he be the witness of my actions; I reverence all his decrees, and if all the Judges of*

Ecce Dominus meus omnibus mihi traditis, &c. Gen. 39. v. 8. Nec quicquam est quod non in mea sit potestate, vel non tradiderit mihi propter te, quomodo ergo possum hoc malum facere, & peccare in Deum meum: Gen. 39. v. 9.

Judges of the world could authorise vice, it would comfort me to have a God alwaies armed to punish them. How can you wish me then to bring Adultery into your Family, and to change your bed, which ought to be the Altar of your glory, into an infamous Pile? No, no Madam, either leave honour to me with life, or take from me my life, and leave me my honour.

Angelicall Resolution.

Is not this to speak like an Angel, and to have the sentiments of those spirits who live in flames without being consumed, and amidest lightnings without being dazeled? Nevertheless, it is little considerable to assault an impudent love by bare words, we must have other weapons in our hands to encounter it; and the victory is never certain, untill we have either publickly decry'd or banish'd it: We must cry out Murther in like occasions, we must call for witnesses, use threats, and at least triumph by a generous flight, or by a prudent retreat.

Very different Nature of Passions.

There are some Passions which flye when they are pursued, and like shadows never fasten themselves unto bodies. There are some who have so much modesty as to blush at the bare sight of an object, and others whom the least deniall banisheth for ever; but the loves of the World and *Egypt* often find their nourishment and delights in Conversations, looks, and even in the midst of disdain; and nothing but separations distance them from their desires and pretensions.

The Devil of Egypt.

Such was the Devill of this Egyptian Woman, who so eagerly pursued *Joseph*, he was an insolent, importunate and furious companion. His rage notwithstanding had by fits some relaxation, he knew the art of dissembling, and to be silent for a time; his Element was solitude, and the night his refuge, he sighed alwayes after *Joseph*, and nothing pleased him when he was absent. In fine, he seems to have the power, to possesse this Soul if she be alone, and if all witnesses be drawn aside.

Beware then *Joseph*, what you doe; you are alone,

you are young, you are beautifull, and Esteemed. Remember that the eyes of Women dart as many lightnings as glances; call to mind that their mouths theeme honey and poison, and that their tongues cast more dangerous darts than Adders: Contemn then what ever this impudent creature can say unto you.

Hujusmodi verbis per singulos dies, & mulier molesta erat adolescenti, & ille recusabat stuprum. Gen.39.v.10.

Cruell battery.

She will peradventure, say she is your Mistris, and that you ought to obey her; And that if she affect you, you cannot hate her, and if she seek you, you have no reason to flye from her; she will conjure you to tell her, what in her displeaseth you. Since she omits nothing that may content you, and without injustice you cannot refuse her one single favour she expects from you; Especially she being ready, on her part, to grant all that you can ask of her. There is no colour, she will not employ to represent unto you her passion; And her eyes though silent, will swear to you, that they have often enough spoken to you, when her mouth durst not utter a word: that if it were possible, she would believe that she hath by her words manifested to you all the thoughts of her soul, when they might have been kept secret: Besides, she will flatter you, saying, you have refused her that out of prudence, which now you ought to grant her through love and goodness. Moreover, if you fear any thing, she will assure you that she hath foreseen all that may expose you unto danger.

In fine, she will intreat, that if she hath no fortunes in the world, which are not at your disposure, you would yet receive her respect and affections to render you more absolute and independent, concluding by all these reasons, that you must at last satisfie her either by violence, or sweetnesse, and that she will have either honour or life, death or consent.

Behold a fierce assault against the chastity of *Joseph*. His flesh however was not made of brasse, nor his heart of a Diamond: But it may be spoken of him what *Sparta* said of a young Cavalier, who having a long time

time passed amongst Ladies and Conversations, as Planets upon durt without receiving any stain, deserved to be called the Sun of his Age.

Joseph had attractives in his eyes, and rayes on his face, purer than those of the Sun. He never fell into those Eclipses which impallidates the most beautifull Planets, and often mix night and darknesse with the most glorious dayes.

Erat autem Joseph pulchra facie & decorus aspectu. Gen.39. v.6.

He was an illuminated Sun which pursues his Cariere, and which God alone was able to stay: In vain was it for Syrens to sing on the shore, and the winds to whistle on the Sea, and in the world, he looked upon his period at which he must necessarily arrive.

Mean while let us see I beseech you, what strong endevours are used to stay him. They flatter him, they praise him, they love him, they honour him, they conjure him, they threaten him, they make him promises. What will you have, and what more can be done to gain him, and possesse his affections? Entreaties have hitherto received but refusalls, Alurements disdains, and threats constancy, and neglect.

Furious temptation.

In fine, this furious woman being no longer able to restrain her passion, an attempt must be made on the life of him whose honour she could not wound; She leaps on his neck, as it were to strangle him, but presently *Joseph* flies away, and leaving his garment in her hands, she had but the Feathers of this bird which she thought to detain in her neasts.

Et illa apprehensa lacinia vestimenti ejus diceret: dormi mecum, qui relicto in manu ejus pallio fugit, & egressus est foras. Gen.39.v.12.

Behold then all her Designs defeated; *Joseph* is escaped, he is in safety, and out of the reach of this ravenous she-wolfe, which pursued him. I said not amiss, that flights and separations are commonly the guardians of Chastity, and that the purest affections are never so prudent, as when they make a wise retreat.

Sanctuary of modesty.

In vain is it to say that Virginity hath power to erect Altars in Souls, and to Consecrate them unto God. I know what that glorious and chast Martyr, who bore in his

his breast the purest and most holy of all names said of it. I know also that a Virgin-soul is a living Temple, and a Sanctuary where those Fires are alwaies seen, which God alone, and his Angels have inkindled. But if this Temple be once open to all goers and comners, and this so famous Sentence, which banisheth from thence all sorts of impuritie, be not ingraven on the gate, immediatly we shall see all the Torches extinguished, and impure and Lascivious *Megeraes* will be so bold as to take place of the Vestals. Wee shall see abominable Idols in the place of a Crucifix, and a Dagon upon the Throne of *Jesus*. At the same time the Angels of peace will forsake this *Babylon*, and after they have watered with their tears this Infamous Dungeon, it will be no longer but a receptacle of Devils.

The Image of Chastity.

Happy then are those Souls which imitate *Joseph*, and fly all occasions and encounters where their honour might be in danger. *Joseph* ought to be the Picture which all young men should still place before their Eyes. This innocent Peece ought to be their Mirrour; All his looks will give them most pure ardours, and all the marks of his Constancy will put a stay to their most wavering and inconstant humours. Surely it is an irreparable dammage, and a shamefull loss to abandon that which we can never recover when once lost. Purity is not like those flowers which are gathered in the Summer, and may be replanted in the Winter. It is a Christall which cannot be mended if it chance to be broken; It is that eye of the Soul, whose blindness is incurable, and the wheele of an Engin which cannot be set right, if it be once out of frame.

Irreparable losse.

I confess nevertheless, that there is some difficulty in this point, and that there requires much virtue and courage to walk on the fire, and to resist the violence of its flames. We are in an Age in which it is not usuall to see Children in the Furnace of *Babylon*, for whom flames are Changed into sweet Western gales and delicious dewes.

Persecution of Modesty.

dewes. *Joseph is no more*, and yet there are Ladyes who seek him, and even prosecute his Ghost and Image. *Joseph is no more*, and we may justly say of him what the Philosophers and Poets have affirmed of Truth, that her Garment and Veil remains on the Earth, and that her Soul hath taken her flight even unto Heaven.

What disaster for Chastity? and what shame for this Sex, in which Virginitie ought to have her Cradle, her Nurses, her Sisters, her Friends and Companions? What scandall to see a Lady of quality borrowing Countenances, plaistering Old Age, painting Deformity, whitening a yellow Skin, discovering her Breasts, a head loaden with sweet Powder and Jewels, and bearing on her body all that she hath of Value? In fine, if all these allurements be not powerfull enough, and if they cannot obtain by sweetness what they desire, they become inraged, and resolve intirely to destroy an Innocent.

This inraged Woman seeing then that *Joseph* was fled, and that he had onely left her his Cloak, resolved at the instant to revenge this affront, and accuse him whom she knew to be too pure to excuse himself.

cumque vidisset mulier vestem in manibus suis, & se esse contemptam, Ge.39.v.13

O God! what outrages of passions, what artifices of infirmitie, and how true it is, that there is nothing more deceitfull and dangerous than a woman who loveth, hopeth, hateth, or feareth some danger.

This Dame cryed out first, and the fear she hath to be accused, is the occasion she takes those for Witnesses of her innocency, who could have prevented her. After all, seeing her Husband at her door, Help saith she, to what am I reduced? Ah! who hath given me for a Servant an Importunate Devill, who persecutes me beyond measure? Ah! my Husband, my Friend, what have you done? And what a perfidious man have you given me? Is it peradventure to try my Loyalty and Vertue? tell me, I pray, what is your intention? and whether you keep him in the quality of a Servant or Companion? For my part I esteem it as a great honour to be

Vocavit ad se homines domus suæ, & ait ad eos: En introduxit virum Hebræum, ut illuderet nobis: Ingressus est ad me ut coiret mecum: Cumque ego exclamassem, Gen.39.v.14.

Insolent Artifice.

your Hand-maid, and yet I conceive not my self obliged to obey your meaneſt Servant. He hath been nevertheleſs ſo preſumptuous in your abſence to ſport with me, and take the place you hold in my heart. No, I ſwear by the reſpect I owe you, that I would have ſtrangled him if my ſtrength had been anſwerable to my will; but he is eſcaped, and ſeeing I called for help, he left his garment in my hands.

Et audiſſet vocem meam, reliquit pallium quod tenebam, & fugit foras. Gen. 39. v. 15.

His auditis Dominus, & nimium credulus verbis conjugis, iratus eſt valde. Gen. 39. v. 19.

Immediatly this man giving too much credit to the diſcourſe of his Wife, without inquirie, whether what ſhe ſaid was true or falſe, cauſed *Joſeph* to be ſtayed, and commanded him to be put in Priſon.

Traditéq; Joſeph in carcerem. Gen. 39. v. 20.

Chap. III.

The Predictions of Joſeph.

I Do not wonder if heretofore the waters of *Jordan* were ſo reſpectfull towards thoſe Prieſts who carried the Ark of the Teſtament, becauſe it was a Figure of the Divinity, the leaſt rayes whereof are ſo powerfull in Nature, as its very ſhadow cannot be ſeen without a holy horrour. It is for this cauſe Virtue hath ſo venerable attractives, and ſo penetrating Charms, that we cannot approach it without feeling our ſelves inſtantly touched with Love and Reverence.

The reaſon is, becauſe God, being as it were obliged to be in a particular manner preſent, where Virtue is, we muſt needs be inſenſible in the preſence of him who imprints Senſe in all beings, if we were not excited towards Virtue and Sanctity, which reſemble thoſe Spirits who incompaſs the Sanctuary, and thoſe Souls in whom God is delighted.

he Paradiſe of the ul.

Yes, the Soul of a Juſt man, is the Throne of God, the Theater of his Power, the Liſt of his Courſes, the Field of his Battels, and the Palace in which he maketh his

his abode. Behold, why the Saints have done ſo many wonders; and it is for this reaſon we have ſeen Tyrants waxing pale at the ſight of Martyrs; Tygers changing their nature; and all the Elements, though inſenſible, ſeeming reaſonable, to obey them. We muſt not fear then that any ill will befall thoſe whom God poſſeſſeth, whom God conducteth, and in whom he lives as the life of their Souls.

Joſeph is in Priſon, but he ſhall there ſpeedily find his Liberty, the obſcurities of his Dungeon will furniſh him with light enough to diſcern what will happen; and ſuch as have been the authours of his ruine, ſhall be the Cauſers of his happineſs.

God never abandons thoſe who love and ſerve him faithfully. He is in Shackles, in Miſery, and in all misfortunes which uſe to aſſail his Friends; he followed his *Joſeph* even into the Pit, even into *Egypt*, and he is now with him in Priſon. Inviolable fidelity.

O how ſweet is the yoak, when we are faſtned to it with God! How pleaſing are the Chains, when he becomes Captive for our ſake! and what Paradiſe of delights, when a man may ſay, he hath God in his heart!

There was heretofore a Perſian, who ſtiled his death, though moſt rigorous, by the name of Felicity; by reaſon in dying he perceived one of his Friends, who never forſook him, and uſed his beſt endeavours to put himſelf in his place.

Joſeph then is moſt happy, ſince God himſelf followed him even into his Dungeon; there it was where this Slave found his Liberty; it is there where he became a Prophet, and began to find the period of his miſery, and the beginning of his happineſs.

Dominus enim erat cum illo, & omnia opera ejus dirigebat. Gen 29. v. 23.

Behold I beſeech you, how he hath already the Keys in his hands, and how all the Kings Priſoners are under his guard. Can we repreſent unto our ſelves a more changing fortune? And is it not true that God takes pleaſure to raiſe thoſe whom the world indevours to caſt down?

Qui tradidit in manu illius univerſos vinctos qui in cuſtodiâ tenebantur. Gen. 39. v. 22.

Joseph shall be every where happy, since our Lord is every where with him. Being then in prison, he so exactly performed all that was commanded him, and the puritie of his intention spread forth so many graces and beauties on his face, as presently he drew upon himself the eyes and affections of him who had order to govern the Prisoners: Not that (saith *Philo*) compassion is naturall to those who have the like charge; but God and Virtue cause themselves to be so lively felt by those in whom they reside, as it is almost impossible to behold them without loving them.

The Empire of Virtue.

By reason of the love this Gaoler testified unto *Joseph*, the rest of the Prisoners drew neer him, and believed that by his favour they might become the companions of his happiness, as they had been of his misery.

His ita gestis, accidit ut peccarent duo eunuchi, pincerna Regis Ægypti, & pistor, domino suo, Iratusq; contra eos Pharao: nam alter pincernis præerat, alter pistoribus. Gen. 40. v. 2.

Amongst the rest two of the Kings Eunuches, one of which was his Cup-bearer, and the other his chief Baker, being fallen into disgrace with *Pharaoh*, and therefore imprisoned, both of them were under *Joseph*'s charge. I leave unto your thoughts what joy it was unto them in their affliction to fall under so mild a government, and under the conduct of a person whose least glance was powerfull enough to wipe away all their sorrows. It seemed to them they saw an Angell when *Joseph* came to visit them; and thus both day and night they comforted all their afflictions, by the hope they had of seeing *Joseph*, and of being able with assurance to exonerate part of their griefs into his bosome.

Misit eos in carcerem principis militum, in quo erat vinctus Joseph. Gen. 40. v. 3.

At custos carceris tradidit eos Joseph, qui & ministrabat eis. Gen. 40. v. 4.

Ad quos cum introisset Joseph manè, & vidisset eos tristes, Gen. 40. v. 6.

Scicitatus est eos dicens: Cur tristior est hodie solito facies vestra? Gen. 40. v. 7.

Qui responderunt: somnium vidimus, & non est qui nobis interpretetur. Gen. 40. v. 8.

One day amongst others, when *Joseph* came early in the morning to see them, finding them more sad than ordinary, he entreated them to inform him what ayled them, and what had happened to them; to which they answered, that they had been disquieted all the night by reason of a dream, and that they were extremely sorry to be in such a condition as they could find no body to explicate it to them.

Truly

Truly, saith *Joseph*, I perceive you are much troubled; well then, God hath sent you a Diviner, doe you not believe he can give you the interpretation of it?

Dixitque ad eos Joseph: Numquid non Dei interpretatio est? referte mihi quid videritis. Gen. 40. v. 8.

Tell me then what you have dreamed, *For my part*, saith the Kings Cup-bearer, *me thought I saw three branches of a Vine covered with large shootes, from whence, like so many Pearls issued a thousand small blossomes, after which I saw the great Grapes fully ripe, which I gathered and squeezed them into* Pharaohs *Cup when he was ready to drink.*

Narravit prior, præpositus pincernarum somnium suum: Videbam coram me vitem, Gen. 40. v. 9.

In qua erant tres propagines, crescere paulatim in gemmas, &c. Gen. 40. v. 10.

Calicémque Pharaonis in manu mea: tuli ergo uvas, & expressi in calicem quem tenebam, & tradidi poculum Pharaoni. Gen. 40. v. 11.

Behold, saith *Joseph*, the interpretation of this Dream. The three branches of the Vine denote unto thee three dayes, after which the King will call to mind the good services thou hast done him, and thou maiest resume the place thou hadst in his house. I conjure thee only to have me in remembrance, and when thou shalt be in favour, take pitty on a man who is not culpable, but for having been too innocent. My name is *Joseph*, I I have been carried away out of *Judea* by the trechery of my Brethren, who at last sold me unto certain Merchants of this Country. Speak then I prithee in my behalf unto *Pharaoh*; And in exchange of the libertie whereof I assure thee, obtain the same favour for me.

Respondit Joseph, Hæc est interpretatio somnii: Tres propagines, tres adhuc dies sunt. Gen. 40. v. 12.

Post quos recordabitur Pharao ministerii tui, &c. Gen. 40 v. 13.

Tantum memento mei, &c. Gen. 40. v. 14.

Quia furto sublatus sum de terrâ Hebræorum. Gen. 40. 15.

The other hearing this, hoping for as good, or a better fortune than that of his Companion, began to relate unto *Joseph* all he had seen in his sleep. *I imagin'd*, said he, *that I had three Baskets on my head, and that in the uppermost there were all sorts of meats which could be made into Paste, and upon that Basket I saw certain birds which there rested to feed.*

Videns pistorum magister quòd prudenter somnium dissolvisset, ait, &c. Gen. 40. v. 16

Et in uno canistro quod erat excelsius, portare me omnes cibos qui fiunt arte pistoris, aveséque comedere ex eo. Gen. 40. v. 17.

Alas! my dear friend saith *Joseph*, these are dreadfull presages. It grieves me, that I was chosen to bring thee such sad news; I could wish that thou hadst never had this Dream, or that it had been more happy: but since thou desirest to know the truth from my mouth, I can-

Respondit Joseph: hæc est interpretatio somnii, &c. Gen. 40. v. 18.

Post quos auferet Pharao caput tuum, ac suspendet te in cruce,

& lacerabunt volucres carnes tuas. Gen.40. v.19.

not conceal from thee, that within three dayes, which are signified by the three Baskets, *Pharaoh* will put thee to death, and thy body shall be hang'd on a Gibbet, where thou shalt serve as a prey unto the Fowls of the Ayr.

Exinde dies tertius natalitius Pharaonis erat, &c. Gē.40.v.20 Restituitque alterum in locum suum, ut porrigeret ei poculum. Gen.40.v.21. Alterum suspendit in patibulo, ut conjectoris veritas probaretur. Gen.40.22.

In effect the third day which followed, being that on which they used to celebrate the Feast of *Pharaohs* birth-day, this Prince in the midst of the Banquet calling to mind his Officers whom he had imprisoned, commanded his Cup bearer to come before him, and established him in his former Office, and gave order at the same time, that the other should be hanged, as *Joseph* had foretold.

CHAP. IV.
The Releasement of Joseph.

Post duos annos vidit Pharao somnium, putabat se stare super fluvium. Gen.41.v.1. De quo ascendebāt septem boves, pulchræ & crassæ nimis: & pascebantur in locis palustribus. Gen.41.v.2 Aliæ quoque septem emergebant de flumine, fœdæ confertæque macie: & pascebantur in ipsa amnis ripa, in locis virentibus. Gē.41.v.3 Devoraveruntque eas, quarum mira species & habitudo corporum erat. Gen.41.v.4. Rursum dormivit, & vidit alterum somnium: septem spicæ pullulabant in culmo uno plenæ atque formosæ. Gen.41.v.5. Aliæ quoque totidem spicæ tenues, & percussæ veredine oriebantur. Gen.41.v.6. Devorantes omnem priorem pulchritudinem. Gen.41.7.

Joseph having spent two years in Prison, it chanced that *Pharaoh* during a Dream, imagined he was on the bank of a great River, out of which issued seven goodly and fat Kine, which were going to feed in the Marshes. Presently after, he thought he saw seven other Ugly and lean Kine, which comming out of the water passed along the Banks, and fed in the Meadows. But that grasse could not satisfie their hunger, for they devoured the first seven, and what seemed more strange, after they had filled their bellyes, to see them, one would have believed that they had swallowed down nothing but wind, so hungry they appeared.

Pharaoh awaking thereupon, and the mystery having appeared to him but in part; Providence which would manifest it self to him entire, shewed him in a second sleep seven fair Eares Loaden with Corn, which grew upon the self-same stalk. This Dream would have been pleasing, if he had not afterwards, seen seven other Eares shrivel'd, and dry'd up by the ardors of the Sun, and which spread themselves in an instant to swallow up the

the first seven Eares which had appeared to him.

Et facto pavore perterritus, misit ad omnes conjectores Ægypti, cunctosq; sapientes, Nec erat qui interpretaretur. Gen.41.v.8.

Pharaoh affrighted at these Dreams, was no sooner awak'd, but instantly opening his eyes, and seeing himself deceived, commanded all the South-sayers and Wise-men of *Egypt* to come before him, that he might know from them the Explanation of these Enigma's which a hand more than humane had framed in his mind. But as the wisdome of man is blind, if God doth not impart to him some rayes of his light, there was not any one that could unfold these Shadows God had cast in the thoughts of this poor King.

Tunc demùm reminiscens pincernarum magister, ait: Confiteor peccatum meum. Gen. 41.v.9.

This was the cause why the Cup-bearer calling to mind *Josephs* request, and the favour he had received from this young Prophet, was constrained freely to acknowledge his own unworthiness, and ingratitude, which are the ordinary Vices of Courts, and of all that are favoured by Fortune. Friendships which often are born in Prisons, dye on Thrones. We are no sooner raised on the top of the Wheel, but we lose the sight of those who are beneath. Honours have veiles over their Eyes, as well as affections. We have never pitty on those we see not, and the very thought of them we chase away as unseasonable. A wise Polititian had heretofore reason to say, that Grandeurs and Felicities made daily dumb and blind men: and for my part, I say, that miseries and necessities are wont to open the Eyes and Eares.

Blindness of Fortune.

Sopater Athe.

This Eunuch had no care or thought on *Joseph* so long as he had no need of him, but assoon as the Interest of the King, upon whom his happinesse depended, began to break forth, it was requisite for him to use such means as might secure his Fortune, and publish the favours he had received of *Joseph*.

Iratus Rex servis suis, me & magistrum pistorum, retrudi jussit in carcerem principis militum. Gen.41.v.10.

I remember, saith he to *Pharaoh*, that during my disgrace, when your Majesty commanded me to prison, I was extremely troubled by reason of a Dream, but by good chance I met with a Slave who foretold me all

that

Vbi una nocte uterque vidimus somnium præsagum futurorum. Gen.41.v.11.
Erat ibi puer Hebræus, cui narrantes somnia, Gen.41.v.12.
Audivimus quod postea rei probavit eventus: Ego enim redditus sum officio meo, & ille suspensus est in cruce. Gen.41.v.13.
Protinus ad Regis imperium eductum de carcere Joseph totonderunt, ac veste mutatâ obtulerunt ei. Gen.41.v.14.
Platonici.

that should happen unto me. And more; for the person whom I had then for a Companion in my misfortune, having the same time a Dream, and being as much disquieted thereby as my self, he heard from the mouth of the same Interpreter, the explication of these Presages, and time taught us the truth by very different events; for three dayes after he was hanged, and your goodness called me again into favour, as it had been foretold me.

The King hearing this, presently commanded that *Joseph* should be brought before him. They set him then at Liberty; they combed his hair, they changed his apparel, and led him to *Pharaoh*, who instantly discern'd in his face the disposition of his mind: So true it is, that the Soul hath secret Clarities, lively and Luminous Shadows, which, as Philosophers teach, and experience daily informs us, use to escape through the Eyes, mouth, and all the pores of the body, with certain splendours which Nature receives from God.

Cui ille ait: Vidi somnia, nec est qui ediserat: quæ audivi te sapientissimè conjicere. Gen.41.v.15.

It was from their first inclinations, *Pharaoh* drew a most certain assurance that *Joseph* was able to satisfie him; Hee most infallibly believed that this young man could teach him that which all the old men of *Egypt*, and the Sages of the world were not able to doe. In effect, having related all that he had seen, and the confused lights having united themselves amidst the obscurities of his sleep, and of the Night, to disturb him, and to frame of those species a strange Picture: *Joseph* had no sooner heard him, but taking occasion to speak, he said to him, that all his Ideas and Visions made up but one Dream; and besides, that it was God alone who had taken the Pencill into his hand to shape in his mind the Figure of the blessings and disasters which were to happen in his Empire.

Respondit Joseph: Absque me Deus respondebit prospera Pharaoni. Gē.41.v.15
Respondit Joseph: Somnium Regis unum est: quæ facturus est Deus, ostendit Pharaoni. Gen.41.v.25.
Septem boves pulchræ, & septem spicæ plenæ, septem ubertatis anni sunt. Gen.41.v.26.

Yes Sir, saith he, the seven Kine which appeared to you so fair, and in so good plight, as well as the seven Eares loaden with Corn, Prognosticate no other thing than

then seven fruitfull years; But those also which appeared to you lean and deformed, as well as the Ears you saw so small and withered by the blasting of the wind, figure to you seven years of Extreme Famine.

Septem quoque boves tenues atque macilentæ, quæ ascenderunt post eas, & septem spicæ tenues, & vento urente percussæ, septem anni venturæ sunt famis, Gen.41.v.27.

Now the course thereof will be such, behold seven years approaching, during which all *Egypt* shall have plenty of all sorts of Blessings.

Quæ hoc ordine complebuntur. Gen.41.v.28.
Ecce septem anni venient fertilitatis magnæ, &c. Gen.41.v.29.

Afterwards for seven other years we shall remain in a generall Scarcity which will devast this whole Country.

Quos sequuntur septem anni alii tantæ sterilitatis, &c. Gen.41.v.30.

It concerns then your Majesty to be watchfull, and to make choice of a wise and discreet man who may have a generall care and government over the Land of *Egypt*, that he may establish Purveyers, and cause the fift part of those Fruits which are to be gathered during the seven years of plenty, to be layd up in Granaries. He must also take care that all the Corn be kept in such Towns as shall be appointed for that purpose; and besides, that no person may either take or dispose of it without your expres Command. It is also the duty of all Princes, and of those who are powerfull in the world to provide for the necessities of the poor. Their Eyes ought to be like the rayes of the Sun, which doe not open and spread themselves, but for the good of the Universe. Their arms ought to resemble those of the Sea, and Rivers, which nourish and water the grounds through which they pass. It belongs then unto them to watch, like Angels, to divert dangers by a wise Providence, and to be not onely full of Splendor and Majesty; But also Fathers replenished with Meekness, Clemency and goodness.

Nunc ergo provideat rex virum sapientem & industrium, & præficiat eum terræ Ægypti. Gen.41.v.33.
Qui constituat præpositos per cunctas regiones, & quintam partem fructuum per septem annos fertilitatis. Gen.41.v.34.
Qui jam nunc futuri sunt, congreget in horrea; & omne frumentum sub Pharaonis potestate condatur, serventurque in urbibus. Gen.41.v.35.

Chap. V.

The Government of Joseph *in* Egypt.

IT is not without reason, Fortune hath Wings at her Feet, and that she is alwaies flying on a little Globe, where Life and Death, Places and Seasons, and in a word, all the accidents of Nature hinder her from taking any rest. I know not who hath placed a veil over her Eyes lest we should perceive her too volatile and too haggard looks. Her Hair is so plated and drawn down upon her forehead, as to behold her, we would believe the hinder part of her Head were bald, like that of Time. Her Garment is of changeable Taffety, her Girdle is mark'd with certain small Ciphers so confusedly put together, as nothing can be understood by them. This corresponds with her words and gestures, which are full of mysteries and ambiguity. In fine, all that she hath, all that she doth, and all that she saith, is no other than a Chaos of Inconstancy and Disloyalty: whence it comes to pass that all her attendants lament, and accuse that destiny, which hath so miserably deceived them, and which after many thousand promises, and gifts, hath left them nothing but Wind, Tears, Smoak, Despair, and after all a precipice, or an Abyss of misfortunes.

Picture of Fortune.

Behold the destinies of this World, and the Fortune of Men! on which nevertheless they are accustomed to fix their hopes.

Vt in sæculari ludo, nunc huc transeunt, nunc referuntur illuc. Pius Pontifex. Ep. 4. 34.

We are delighted with this Game, in which, as a certain Pope hath observed, there is nothing but hazard. We desire to ascend the top of this Ladder, from which we must alwaies descend, saith *Philo*, after we have ascended; There are some who think themselves happy to appear on this Theater, though their end for the most part will be Tragical; It seems that it satisfies many persons, to have a propitious Gale when they depart

Res humanæ naturalem habent scalæ imaginem. Philo. Jud. lib. de somniis.

depart out of the Haven, though soon after they suffer a sorrowfull Shipwrack. These nevertheless, are the Sports, Exercises, Acts, Courses, and Navigations of Fortune and Destiny, which Men strive to establish in humane things. We gain thereby to lose, we rise up to fall, we appear to perish, we imbarque our selves to split on a Rock.

Apud Erasm. Stob. ser. de prud.

On the contrary, in the Designs God hath on Men, all is Constant and fixt, his Scales are even, his looks loving, his Ciphers eternall, and there is nothing in his amiable providences, either deceitfull or hazardous; And if they sport with us it is to inrich us; when they cast us down it is to raise us up; His Theaters have no funestous Acts, and it sufficeth that his Providence guides us into the Haven. This being so, what sweetness? what assurance? and what happiness to follow this Light? It matters not to meet with Labyrinths, Precipices, Sepulchers, and Rocks, soon or late we shalbe freed from them.

The happiness of Providence.

Well may *Joseph* have been betrayed, he may have been thrown into the bottom of a Pit, he may have been divested, & sold as a slave, I mean that he was kept in Prison for the space of two years; If our Lord be with him, and if the Providence of God be his Mistress, he is happy, and shall come forth like a Planet, which Issueth more Glorious and with more Lustre, out of the midst of Darkness, and the Eclipses which had obscured it.

The Wisdom of the World, which in the sight of God is but meer folly, would never yet have believed it; and truly who would have imagined, that *Joseph* should have found Lights in the Darkness of a Prison, which were to guide him even to the Throne of *Pharao*.

He is yet there, and this King doth not believe that there is any person in the World more capable of being his Lieutenant, and who could more wisely, and with more dexterity govern the Kingdom of *Egypt*, than

then *Joseph*. It was then decreed by a secret inspiration of this sage Intelligence, which presides in Counсels, and Governs Empires, that *Joseph* of a Prisoner and slave should be made the Vice-King of *Egypt*.

Dixit ergo ad Joseph: quia ostendit tibi Deus omnia quæ locutus es, numquid sapientiorem, & consimilem tui invenire potero. Gen.41.v.39.

First *Pharao* was transported at the sight of this Young Prophet, and quickly discerned that it was God who spake by his Mouth.

Tu eris super domum meam, & ad tui oris imperium cunctus populus obediet: uno tantum regni solio te præcedam. Gen.41.v.40.

Secondly he resolv'd to follow all the orders which *Joseph* had affirmed to be necessary for the good of the State. Afterwards, addressing himself unto *Joseph* with paternall tenderness he said unto him.

Dixitque rursus Pharao ad Joseph: Ecce constituite super universam terram Ægypti. Gen.41.v.41.

Joseph, *I will seek no further for a Man to share with me in the cares of my Empire. Heaven hath ordained you for it, and I cannot oppose it. The assurance I have that this election is very good and prudent, is the goodness and wisdom I know in you; take then the absolute power over my whole House, Govern my Empire, and make use of my Authority.*

Tulitque annulum de manu sua, & dedit eum in manu ejus, vestivitque eum stola byssina, & collo torquem auream circumposuit. Gen.41.v.42.

Then *Pharao* took a Ring from his own Finger, and put it on *Josephs*, Commanding immediatly that he should be Cloathed in a Silken Garment, and that a Chain of Gold should be brought him, which he with his own Hand put about his Neck.

Behold, the first Favours of *Pharao*, and the first Splendors of the Divine Providence, which at last dissipate the Cloud and Darkness in which *Joseph* was incloſed; his Chains are those rich Collers given by the King, his Manicles are his Rings, and a Robe of fine Linnen in an instant wipes away all the disasters of his former Life.

But this is not yet all; he must be known, and *Egypt* must take notice that he is the Governour of it.

Et præpositum esse scirent universæ terræ Ægypti, Gen.41.v.43. Fecitque eum ascendere super currum suum. Gen.41.v.43.

Joseph ascend this Triumphant Chariot which is prepared for you; It is *Pharao* who commands it, It is Heaven that ordains it, It is God that guides you; Kings are Gods Ecchos, God speaks by their Mouths, and whoever disobeys Kings is refractory to his Divine commands; *Joseph* then acteth what God injoyns, and it is God who is ready to be his guide through all the Lands of *Pharao*.

He is led already through the Streets with pomp and triumph worthy of a King. The Herauld who marcheth before him, crys, out with a loud voice, let every one bow their Knees. *Pharao* in the presence of the people consecrates these honours by his approbation; Afterwards he confirms unto *Joseph* the generall power he gave him over all *Egypt*: to which he added a more magnificent and glorious name than he had before, for instead of *Joseph* he gave him the name of the Saviour of *Egypt*, as a title which could not be due but unto God or to a King. In fine, to fasten *Joseph* more strongly to himself and *Egypt*, besides the Egyptian name *Pharao* imposed on him, he resolved to Marry him unto *Aseneth* the Daughter of *Putiphar* high Priest and Prince of *Heliopolis*, that is to say, the City of the Sun, which was in *Egypt*.

Clamante præcone ut omnes coram eo genuflecterent.

Vertitque nomen ejus, & vocavit eum linguâ Egyptiaca, Salvatorem mundi. Gen.41.v.45.

Deditque illi uxorem Aseneth, filiam Putiphar is Sacerdotis Heliopoleos. Gen.41.v.45.

V. Borcard. de terra sancta. S. Hieron, & Heb.

Joseph then was but thirty years old, and it was in this flower of his age, in which the Body and Soul use to be most vigorous, he began to visit the territories of his Government.

Triginta autem annorum erat, quando stetit in conspectu Regis Pharaonis, & circuivit omnem regionem Ægypti. Gen.41.v.46.

This new born Morning went immediatly every where casting rayes of Joy, Hope, Peace, Plenty and Charity: It was a golden Age which began to appear, and followed his steps. Never were seen so many blessings on the Earth as then; for the grains of Wheat, gathered in the space of seaven years, were more in number than the Sands which are seen on the shoars of the Sea.

Tantaque fuit abundantia tritici, ut arenæ maris coæquaretur, & copia mensuram excederat. Gen.41.v.49.

Six years were already past in these publick felicities, when *Joseph* had two Children, the Eldest was called *Manasses* to testifie the graces God had powred upon *Joseph*, who after so many troubles and afflictions had at length forgotten his Fathers House, and all the pains he had endured from the very hour he departed thence.

Nati sunt autem Joseph filii duo. Gen.41.v.50.

Vocavitque nomen primogeniti Manasses, &c.

Nomen quoque secundi appellavit Ephraim, &c. Gen. 41. v. 52

The second was called *Ephraim*, in acknowledgement of the Blessings *Joseph* had received from God after so many abandonments of Creatures, and after so many miseries and incommodities, out of which he was at last delivered. The term of seven years beginning then to approach, the Earth which had been employed in generall and continuall productions, had no sooner seen this moment in which she was constrained to shut up her bosome, but she presently became barren, so that in a short time after, *Egypt* which had not foreseen this evill, was inforced to cry out Famine, and to have recourse unto *Pharaoh*.

Igitur transactis septem ubertatis annis qui fuerunt in Ægypto, Gen. 41. v. 53.
Cœperunt venire septem anni inopiæ, &c. Gen. 41. v. 54
Qua esuriente, clamavit ad Pharaonem, &c. Gen 41. v. 55.

But *Pharaoh* for his part sent the people to *Joseph*, who during the time of his prosperity had done like Bees, and those Birds indued with fore-sight, which during the Summer store up food for the Winter.

The Image of the world.

Behold a Draught of the World, in which the blind Men and Sages of *Egypt* have no eyes, but for the time present. They swim in Rivers of Gold and Silver, they sail in Barks of Pearls, their Oars are the arms and wings of Fortune, Favour is their Mast, and their Cordages are of Silk, and their sailes of rich Satin which have alwayes the wind in Poop: But notwithstanding this stately Pomp, and this favourable Lot they will perish with hunger, if their Navigation be long, and if good provision be not made by the Pilot that conducts them. Suppose men walk upon Roses, suppose their drink be Nectar, suppose all the Stars be propitious, and that the Harvest be never so fair; yet had not some fore-seeing Spirit taken the Sickle in hand, had he not gathered up these goods, and had he not Vessels to receive this dew, the Ayr would dry up its sources, night would come, and the fields would be but like a desart, where men must even dye with hunger, thirst, and misery.

But some would peradventure ask what expedient can be found to avert all these dangers? First it is certain that

that God for his part will never fail to provide all necessaries, and having created Man, he is as it were obliged to his conservation. Secondly, the Planets have their regular courses, and maugre all their Defections, Ascendents, Retrogradations, Conjunctions, Separations, and Elevations, they are alwaies constant in working our good, and their nature is too pure to be covetous of those Treasures which are hid in their Influences. Thirdly the Fire, the Water, the Ayr, and the Earth have no enmity amongst themselves, but for our sakes, and if they be at War, it is but to bring us Sweetness and Peace.

I demand then again, whence can proceed those evils which befall men, and which are born even in their Cradles, to die with them. I fear that the Lieutenants of *Egypt* did not often imitate *Joseph*, and that they slept during the calm, and when Fortune smiled upon them on every side. Nevertheless this fair weather doth not alwaies last, the season of Harvest passeth away, the Tempest riseth, and we meet with Shipwrack and Death.

Our Evils come from our selves.

Chap. VI.

The Voyage of Jacobs *Children into* Egypt, *and the entertainment they there received from* Joseph.

INnocence hath voyces which are heard in Desarts, which speak in Assemblies, which groan in Prisons, which murmur neer the holy Altars, and even complain under the Throne of God. Truth, although hidden under Abysses, covered with the shades of a Tomb, and buried in the obscurities of night, hath rayes which escape through Rocks, passe under Marble stones, and which cleave all the Clouds to break forth like lightning, and inkindle fires upon the ashes and bones which were

were thought insensible and uncapable of complaints for obtaining revenge. Woe to that Man, saith the most wise *Jesus* the son of *Sirach*, who not being Satisfied with his own bed, saith in his Heart, who is it that sees me? Night and darkness inviron me on all sides, walls like so many Dungeons shelter me from those troublesome and Dangerous eyes which might be witnesses of my actions, what can I then fear?

Omnis homo qui transgreditur lectum suum dicit in corde suo quis me videt? tenebræ circumdant me, & nemo me videt, quid vereor? Eccles. 23.

Ah! blind that thou art, thou seest not the Sun which over these shadows marks out thy sentence of condemnation. Thou seest not the Moon and starrs which are the Eyes of Heaven, and the torches which God makes use of to manifest his will.

Nocte quidem sed Luna videt, sed sydera testes, intendunt oculos.

Poor man, thou art deaf if thon doest not hear it, and if amidst the sighs of thy conscience thou beleevest that no body speaks unto thee, but soon or late thou shalt confesse that innocence and truth are too dear unto God, and that one cannot offend them, without Heavens arming it self in their defence. Nevertheless they are patient enough to suffer them for a time: But they are too generous to be always silent; and it would be too cruell an indulgence, and too pernicious unto Vertue if they might dissemble for an Eternity.

God and kings have armes which extend themselves to all places, and if the world be a great Chain, as *Trismegistus* heretofore beleev'd, it is to keep men in-chain'd, and to the end they may rest assur'd that in all times and every where an officer follows them, and holds them fast by the Eyes, by the Hand, and by all the powers of their Souls.

Conscience an inseperable guardian.

The prophane were of this opinion, saying, That all men, and universally all Creatures moved in a great Labyrinth, in which the Gods delighted to hold them by a silken thread, as heretofore *Ariadne* did, when in her Maze she guided her dear *Theseus*, or rather like birdcatchers who tie a thread to the foot of some bird, that giving him Liberty, they may stay him when they please. So

So God hath invisible bands, which men cannot break and if they be Criminall, vengeance which is inexorable will soon or late inflict on them the punishment they have merited.

Stay then guilty Brethren, come and cast your selves at the Feet of this slave you have Sold. Come and demand life of him whom you had designed for death. Come and see on a Thron this Dreamer whom you threw into a Pit. The Whale hath cast this Prophet into the harbor. This Angel is come safe and sound out of the furnace. His prison is the Empire of Egypt, his chains are the golden Ornaments of the King, the whole world adores him, and from henceforth he is goeing to be the Father, Lord, and Judge of those who have been his Tyrants, persecutors and executioners.

Three and Twenty years are past since *Joseph* left his Fathers House, and since his brethren exercised on him all sorts of Hostility. These Monsters Notwithstanding covered themselves with the Robe of this Lamb, and they hitherto passed for innocents, but God, who pursues the culpable, and Justice which is lesse Seperable from Evill than shadows are from bodyes, made them come a foot from their Country to th'end they might be punished by his hand, who served for a Subject to their rage and cruelty.

It was at that time when Famine devasted the whole world, *Jacob* having heard that corn was sold in *Egypt* resolved to send thither all his Children except *Benjamin*, to the end they might buy such provisions as were Necessary to maintain their Family.

Audiens autem Jacob, quod alimenta venderentur in Ægipto, dixit filijs suis: quare negligitis. Gen. 42. v. 1.

Goe my Children, said he, and leave onely Benjamin *with me, least the same accident befall him as hapned to my poor* Joseph.

Audivi quod triticum venundetur in Ægipto &c. Gen. 42. v. 2.

Benjamin domi retento a Jacob, qui dixerat fratribus ejus: ne forte in itinere quidquam patiatur mali. Gen. 42. v. 4.

Ten then of *Jacobs* Children went down into *Egypt*, with diverse other persons who travelled with them upon the same design.

Ingressi sunt terram Ægipti cum aliis, &c. Gen. 42. v. 5.

Et Joseph erat princeps in terra Ægipti, atque ad ejus frumenta populis veadebantur, cumque adorassent eum fratres sui Gen.42.v.6.

Joseph was absolute Lord in that Country, and without his orders no body durst either sell or distribute any corn. Which was the occasion his Brothers, to obtain his leave, were constrained to visit him, and render him duties as to their soveraign. But what! these poor wretches knew not him whom they saw over their heads, and whom they would have trodden under their feet. Yet this Sun appeared too Luminous to cover onely the body of a slave, and all humane reasons were too weak to perswade them that it was *Joseph*.

Et agnovisset eos quasi ad alienos durius, loquebatur, interrogans, eos unde veniatis.Gen. 42.v 7.
Et ait ad eos: exploratores estis, ut videatis infirmiora terræ venistis.Gen.42.v 9.
Germen filij unius viri sumus: pacifici vivimus, nec quidquam famuli tui machinantur mali.Gen.42.v 11.
Quibus ille respondit, aliter est, immunita terræ hujus considerare venistis.Gen.42.v.12
At illi: duodecim inquiunt fratres sumus servo tuo, &c. Gen. 42.v.13.

It is he Nevertheless, who presently knowing them, began to treat them as strangers, saying to them they were Spies, and that their whole design was to Inform themselves concerning the weakest parts of the Country. God knows whether they were astonished, hearing this discourse; but nothing availed them to say that they all were Ten brothers, and the Children of *Jacob*, and that for the rest they sought nothing but peace and the honour to live and die in the quality of his most humble servants. No: No, said *Joseph* you are deceivers, and besides your coming down into this Country was to no other purpose then to Spy out those places and parts by which *Egypt* might be the more easily assaulted and surprised. To this they could not answer the second time, but that they were twelve Brothers his servants, Children of the same Father, who retained but one with him, and that the other dyed three and Twenty years before.

Hoc est ait: quod locutus sum exploratores estis.Gen.42.v.13
Jam nunc experimentum vestri capiam, per salutem Pharaonis non egrediemini hinc donec veniat frater vester minimus. Gen.42.v.16.
Vos autem eritis in vinculis donec probentura quæ dixistis.Gen. 42.v.16.

Did I not say well, replyed *Joseph*, that you were all Spies? I shall have immediatly certain proofs thereof; for I swear by the life of *Pharo*, that you shall not depart hence till the arrivall of the youngest of your Brethren. Send then speedily some one of you to bring him; Mean while you shalbe bound and Fettered untill I shall have some assurance touching what you have said unto me. Behold them with Irons on their feet, Chains on their hands & officers leading them to prison.

This

This is the place where the justice of God hath long since expected them; there shall they see the Ghoast of his innocent body pursuing Them, then shall they hear the Eccho of that voyce which called them in the Feilds, and cryed out to them from the bottom of the pit. Alas! Where are my Brethren, and how have they used me? *At least they will have the Leasure for the Space of three dayes to recall into their minds the dreadfull design they heretofore had to kill their own Brother; They will find the Image of the pit in the obscurity of a Dungeon; In fine, they can expect nothing but death, or at least a perpetuall Captivity, when they shall remember they sould their own blood.*

Tradidit ergo illos custodiæ tribus diebus Gen.42.v.17.

The third day Nevertheless *Joseph* Commanded their release out of prison, and promised to grant them their lives if they would perform what he had said unto them. Yes, said he I swear by the great God whom I dread, that you shall not die if you obey me; and if you shew a desire to love the peace which I seek. It is sufficient then that one of you be kept in prison, the rest may carry into their Country what they have bought; upon condition that they will speedily bring hither the youngest of all who remains behind as you have said.

Die autem tertio eductis de carcere ait: facite quæ dixi, & vivetis: Deum enim timeo. Gen.42.v.18.
Frater vester ligetur unus in carcere, &c. Gen.42.v.19.
Et fratrem vestrum minimum ad me adducite. Gen.42.v.20.

At this demand these poor wretches sighed bitterly and then looking upon one another they began to say with a lamentable voice.

In truth all these misfortuns have justly befallen us; God is just, and doubtlesse it is the blood of Joseph *which riseth up against us, and earnestly cals upon the rigours of his adorable vengeance. Wee must then acknowledge our selves too insensible, and too unnaturall towards him, his teares, his sighes, and the Innocence of his age ought to have mollified us, if wee had not had pittiless hearts, and Souls harder then Marble. Ah God, what have wee done! From whence at one time arrive to us so many Miseries.*

Et locuti sunt ad invicem: merito hæc patimur, quia peccavimus in fratrem nostrum, &c. Gen.42. v.21.

Neſciebant autem quod intelligeret Joſeph : ex eo quid per interpretem loqueretur ad eos. Gen.42.v.23.
Averſitque ſe parumper & flevit. Gen.42. v.24.

During this diſcourſe *Joſeph* ſeemed not to hear them : For he onely ſpake to them by the mouth of an Interpreter. But his eyes had much adoe to diſſemble the reſentments of his heart. He was even conſtrained to turn aſide his head to ſhed ſome tears, which without doubt were ready to betray him. But God who would have him paſſe for the Judge of his brethren did not permit that clemency ſhould induce him to doe any thing unworthy of the office he exerciſed.

And truly when Judges are ſeated on their Throns, they ought to know neither Parents nor Friends. It is for this reſpect Juſtice ought to wear a vail over her Eyes, leaſt nature, and intereſts of Blood and affection ſhould dazle her. This Canopy which is ſpread over her bed is of Skie-colour and ſodered with Stars, by reaſon ſhee took her birth in the Heavens, and to the end ſhee ſhould act nothing, but by the favour of theſe moſt pure lights.

Joſeph then muſt execute what he had begun, if God hath ordained him to be the Judge of his Brethren ; and if they be culpable, he ought not to conſider them as Brethren, but as criminals,

Tollenſque Simeon & ligans illis præſentibus. Gen.42.v.23.

This he doth, and without making himſelf known but in quality of the Vice-King of *Egipt*, he ſtayd *Simeon*, and Manacled his hands in the preſence of the reſt.

Juſſit miniſtris, ut implerent eorum ſaccos tritico & reponerent pecunias ſingulorum in ſacculis ſuis datis ſupra cibariis in viatico. Gen.42.v.25.

Afterwards as they were ready to depart, he ſecretly commanded his ſervants ſpeedily to fill all their ſacks with Corne, and in the Mouth of them to leave the Money they had brought, and alſo what they might need for the expence of their journey.

This was done without their heeding it ; For their minds as well as their eyes were buſied on *Simeon*, to whom from time to time they adreſs'd ſome ſighs in teſtimony of the regret they had to leave him alone in priſon, and for an hoſtage.

At laſt they departed, and having layed the Corn they

had bought, upon Aſſes, they preſently began their journey, but ſcarce were they arrived at their firſt nights lodging, when one of them having opened his Sack, found there his Money : he called his Brethren, and told them what had happened to him ; whereupon being all aſtoniſhed, they ſaid to one another, Alas ! what deſign hath God on us, and whence arrive to us all theſe adventures ?

At illi portantes frumenta in aſinis ſuis, profecti ſunt. Gen.42. v.26.
Apertoq; unus ſacco, ut daret jumento pabulum in diverſorio, contemplatus pecuniam in ore ſacculi, Gen.42. v.27.
Dixit fratribus ſuis : Reddita eſt mihi pecunia, en habetur in ſacco. Gen.42.v.28.
Et obſtupefacti, turbatiq; mutuò dixerunt, &c. Gen.42. v.28.

From thence holding on their journey, they went directly unto *Chanaan* to find *Jacob*, to whom they related what had paſſed, and how they had been harſhly received by the Governour of *Egypt*, who notwithſtanding all the aſſurances they had given him of their deſigns and innocence, had taken them for Spies ; but at laſt he permitted them to return, and likewiſe to carry with them the proviſion they had bought, upon condition nevertheleſs ſpeedily to bring unto him the youngeſt amongſt them, who as they ſaid was left alone at home to Solace the diſcommodities and old age of their Facher. Doing this, he promiſed them that *Simeon* ſhould be releaſed, and that they ſhould have liberty to continue their traffick and commerce in *Egypt*. Upon this they opened their Sacks, where having found all their Money, they remained very much aſtoniſhed, but chiefly *Jacob* was as much or more ſurpriſed then his Children ; Whereupon he could not contein himſelf from ſaying to them ; Ah poor wretches that you are ! you have reduced me into ſuch an eſtate as I am now left without a Child.

Veneruntq; ad Jacob patrem ſuum in terram Chanaan, &c. Gen.42 v.29.
Locutus eſt nobis Dominus terræ durè, &c. Gen.42.v.30.
His dictis cùm frumenta effunderent, ſinguli reperierunt in ore ſaccorum, ligatas pecunias : exterriſiſq; ſimul omnibus dixit pater Jacob : Abſque liberis me eſſe feciſtis, Joſeph non eſt ſuper, Simeon tenetur in vinculis, & Benjamin auferetis, in me hæc omnia mala recederunt.

Joſeph *is no more, and if what you ſay be true.* Simeon *is detain'd in priſon, not content with this, you will alſo take my* Benjamin *from me. O God, what calamities all at once ! Alas ! on what ſide ſhall I turn me, and where may I find ſome conſolation ?* Joſeph *is no more*, Simeon *is a Captive, and you will carry away my* Benjamin, *who is the ſupport of my life, and the delight of my heart. Poor Father that I am ; whither ſhall I goe ? Famine be-*

Cui respondit Ruben: Duos filios meos interfice, si non reduxero illum tibi: Trade illum in manu mea, & ego eum tibi restituam. Gen. 42. v. 37.

At ille, non descendet, inquit, filius meus vobiscum: frater ejus mortuus est, & ipse solus remansit. Si quid ei adversi acciderit in terra, ad quam pergitis, deducetis canos meos cum dolore ad inferos. Gen. 42. v. 38.

siegeth me, my Children betray me, the Powers of the world combine against me, old Age oppresseth me, and death pursues me. Jacob *whither wilt thou goe?*

Father, saith *Ruben*, doe not afflict your self. For my part I have but two Children, I leave them with you in *Benjamins* place, and if I bring him not back put them to death.

No (*saith* Jacob) *I will never consent that* Benjamin *shall goe with you: for already his brother is dead, and if by accidents some mishap befall this poor Child which is left me; I might even dye for grief, and my ashes would for ever complain of you.*

Behold the Picture of mans life in this world, drawn to the life in the person of *Jacob*. His birth was in the midst of Combats, his youth hath been a Duel with his own Brothers; Scarce had he attain'd the age of a Man, when God himself was pleased to assault him. Afterwards his Children prov'd the strongest enemies of his old Age, and he saw executioners in his own Family. Alas! what will he doe?

O God, will you have *Benjamin* also? will you command *Jacob* to immolate this Victim? and must he goe into *Egypt*, and leave his Father who lives only by him. O world, how disloyall art thou? Fathers and Mothers, what Children have you, and where doe you place all your hopes? all these Eldest Sons whom you breed up so deliciously will deceive you.

Perfidiousnes of the world.

This *Joseph* whom you Idolatrise, will prove a torment to you, and even in despight of you, this so beautifull, so sweet, so amiable, and so accomplish'd *Benjamin* must leave you first or last to goe amongst the Egyptians.

But what? must *Jacob* also resolve to leave *Benjamin*? how will you have him live, if his heart be taken from him; And is not the removing him from a person who placed on him all his hopes, and the support of his Life a condemnation unto Death.

CHAP.

CHAP. VII.

Jacob *resolves to send* Benjamin *into* Egypt.

IN the world there are inexorable Caves, and fatall necessities which can hardly be avoided: We must often swim over the arms of the Sea, not to perish in the midst of the Ocean; and some there are who resolve rather to dye stifled with smoak, than to fall into a flaming fire. Fatall necessities.

Nothing is to be preferred before life next unto God and Honour, and we usually give what we have to preserve it. It is for this reason, with our hands we keep off the Darts which are thrown at our hearts, and there is no part of the body which serves not for a Buckler when life is to be saved. In fine, the fear of Death is a blind passion which knowes neither Friends nor Children. *Jacob* then must suffer his *Benjamin* to depart: but it is not without much grief, and without fighting many battells with a Love so Cordial, and an affection a Father ought to have for a Child so worthy to be beloved.

He must dye then of Famin, or *Benjamin* must depart: But it is not enough that the rest return, and this dear Child remain with his Father. No, go then my Children, saith *Jacob*, return into *Egypt* to buy us something for our sustenance, for nothing is left of all that you brought us.

Dixit Jacob ad filios suos: Revertimini, & emite nobis pauxillum escarum. Gen. 43. v. 2.

Consumptisque cibis quos ex Ægipto detulerant. Gen. 43. v. 2.

Father, replyed *Judas*, you know that we told you, that the Governour of *Egypt* hath forbidden us to return into his presence, if we doe not bring him our little Brother. If you will permit him then to goe thither, we will all accompany him, and buy all things necessary. We are ingaged by promise and oath to bring him, or never more to come into *Egypt*.

Respondit Judas: Denunciavit nobis vir ille attestatione dicens, &c. Gen. 43. v. 3.

Si ergo vis eum mittere nobiscum, pergemus pariter, & ememus tibi necessaria. Gen. 43. v. 4.

What promise, and what ingagement (*Answers* Jacob)

Dixit eis Israel : in meam hoc feciſtis miſeriam. Gen.43.v.6. Vt indicaretis ei & alium vos habere fratrem.Gen.43.v.6.

cob) *you have then Conſpired to undoe me, and to heap afflictions on me. O Children void of compaſſion: Alas! what have you done? why did you ſay that you had yet a Brother? doth it not ſatisfie you to have left* Joſeph, *and left* Simeon *a Captive? Muſt* Benjamin *leave me, and muſt I remain a Father without Children? What death, what puniſhment to ſee my ſelf torn in pieces, and by parcels. What Martyrdome, to give up firſt his hands, afterwards his arms, then his Eyes, and at laſt his life! Alas! what have you done? and who hath inforc'd you to ſay that I had yet a Child? Whither ſhall I goe, when I have him no more? with whom ſhall I entertain my ſelf when he ſhall be abſent? and who will have care of me when he is departed? was there any neceſsitie then to ſpeak of him? and what need was there of ingaging him for my whole Family?*

At illi respondérunt Interrogavit nos homo per ordinem noſtram progeniem : ſi pater viveret,&c. Gen.43.v.7.

Pardon us anſwered they: for this man by order of the ſtate, made enquiry concerning your Family, who you were, whether you were alive, and how many Children you had? To which we anſwered conformably to his demands, without fore-ſeeing that he would afterwards command us to bring him our youngeſt Brother.

Adducine fratrem veſtrum vobiſcum. Gen.43.v.7.

Judas quoque dixit patri ſuo : Mitte puerum mecum,&c. Gen.43.v.9.

Permit us then ſaid *Judas* to carry him, leſt we all chance to dye for very hunger, and that our poor Children periſh before our eyes: For my part I am ready to Anſwer for him, and to ingage my life for his, that in caſe I doe not bring him back, you may take mine, and let me for ever remain culpable of his death: beſides, we ſhould be already upon our return a ſecond time.

Ego ſuſcipio puerum: de manu mea require illum,&c.Gē.43.v.9. Si non interceſſiſſet dilatio, jam vice alterâ veniſſemus. Gen.43.v.10.

Goe then, anſwered *Jacob, Since you will have it ſo, and ſince it is a neceſsity which admits of no remedy, Goe then in the name of God, and carry with you the faireſt Fruits, and the moſt pretious Perfumes you can find; forget not to carry Frankincenſe, Honey, Mirrh, Terebinth, and Almonds. Take alſo twice as much Money as you need, and above all, adde unto that which you found in your Sacks*

Igitur Iſrael pater eorum dixit ad eos : Si ſic neceſſe eſt, facite quod vultis, ſumite de optimis terræ fructibus in vaſis veſtris. Gen.43.v.11.

Pecuniam quoque duplicem ferte vobiſcum: & illam, quem inveniſtis in ſaculis, reportate, ne fortè errore factum ſit.Gen.43.v.12.

Sacks, leſt the ſame came to you but by miſtake. In fine, carry your Brother with you, and goe find this man, whom I beſeech God, with my whole heart, to render propitious and favourable to you, to the end he may ſpeedily ſend back to me your brother Simeon, *with my* Benjamin. *Mean while I ſhall be the moſt unfortunate of all Fathers, becauſe I ſhall be without Children.*

Sed & fratrem veſtrum tollite, & ite ad virum,Gen.43.v.13. Deus autem meus omnipotens faciat vobis eum placabilem, & remittat vobiſcum fratrem quem tenet,&c. Gen.43.v.14.

They loaded themſelves then with Preſents to carry into *Egypt*, and with the Mony which *Jacob* had appointed them; they took *Benjamin* by the hand, and after *Jacob* had embraced and watred him with ſome tears, they took him with them.

Tulerunt ergo viri munera, & pecuniam duplicem, & Benjamin: deſcenderuntque in Ægyptum.Gen.43.v.15.

What ſeparation, and what raviſhment! Alas! what can *Jacob* from henceforth doe all alone, and in the abſence of *Benjamin*? Poor father! whither goes this Son? through what place will he paſs? And with how many dangers will he meet before his arrivall in *Egypt?* he is young, he is weak, and he is tender; he knows not what the toyl of a journey meaneth; what will he doe in a Forein Country, and amongſt perſons who ſeeing him will be either touched with Love and pitty towards him, or not; and if he pleaſe them, and move them unto Compaſſion, they will never ſend him back; on the contrary, they will uſe him as a Slave, and as they ſhall perceive him more Innocent, and more ſimple than the reſt, they will make a Victim of him which ſhall ſatisfie for all the reſt.

Why have I then conſented to his departure? and why did I not rather goe than he? but I have been enforced to leave him, and I know not who will have the care of him in my abſence. At leaſt if I might have carried him in my arms, or on my ſhoulders, and what ever hapned, he would have alwayes found ſafety in me during his life, and repoſe after death. I ſhould have been his refuge, Bed, and Tomb; But now I know not where he is, Benjamin *is gone: Ah, where is he!*

It is not to be doubted but theſe were the entertain-

ments, and the moſt uſuall thoughts of *Jacob* during the whole Journey of his Children.

Mean-while, they travell into *Egypt*, where being arrived, they are brought unto *Joſeph*, who caſting his Eyes on them, and upon *Benjamin*, cauſed immediatly Victims to be killed, and commanded the Steward of his houſe to conduct them unto his Palace, and to prepare a Feaſt, by reaſon about Noon he intended to dine with them.

It was at this, theſe poor men were aſtoniſhed, for ſince they did not expect ſo good a reception, they fear'd leſt the Hall into which they were brought, might be changed into their Priſon, and that the Dinner prepared for them might prove their laſt repaſt; they then whiſpered in each others ear, that without doubt they were drawn into danger by reaſon of the Money which had been found in their Sacks; and that infallibly there was an intention to make them undergoe the puniſhment of a crime of which they were no wayes guilty. This ſaid, they run after their Conductor, and having Stayd him at the door, they related to him what had paſſed; proteſting that they knew not who had deſigned them this miſchief, and beſides, that they had never the leaſt thought of this Money; in witneſs whereof they had brought it with the ſurpluſage ſumme which was neceſſary to buy their Commodities. No, no, anſwered he, you need not fear any thing, Peace be with you, it is your God, and the Lord of your Father who hath put into your Sacks the Money you found in them. As for that which you gave me it is very good, and you ought not to diſquiet your ſelf concerning it. This ſaid, *Simeon* was conducted to them, and then they brought water to waſh their feet. In the interim they prepare their Preſents in expectation of *Joſeph*, who intended to dine with them.

As ſoon as he came, they immediatly caſt themſelves at his feet, ſaluting and preſenting him with what they had brought. Then

Et ſteterunt coram Joſeph. Gen. 43. v. 15.
Quos cum ille vidiſſet & Benjamin ſimul, præcepit diſpenſatori domus ſuæ, dicens: Introduc viros domũ, & occide victimas, & inſtrue convivium: quoniam mecum ſunt comeſturi meridie, Gen. 43. v. 16.
Ibique exteriti dixerunt ad invicem: propter pecuniam quam retulimus prius in ſaccis noſtris introducti ſumus, ut devolvat in nos calumniam, & violenter ſubjiciat ſervituti, & nos & aſinos noſtros. Gen. 43. v. 18.
Quamobrem in ipſis foribus accedentes ad diſpenſatorem domus, Gen. 43. v. 19.
Locuti ſunt, Oramus, Domine ut audias nos, Jam ante deſcendimus ut emeremus eſcas. Gen. 43. v. 20.
Sed & aliud attulimus argentum, ut emamus quæ nobis neceſſaria ſunt. Gen. 43. v. 21.
At ille reſpondit, pax vobiſcum, nolite timere: Deus veſter, & Deus patris veſtri dedit vobis theſauros in ſaccis veſtris: nam pecuniam, quam dediſtis mihi, probatam ego habeo. Gen. 43. v. 23.
Eduxitq; ad eos Simeon. Gen. 43. v. 23.
Et introductis domum, attulit aquam, &c. Gen. 43. v. 24.
Illi verò parabant munera, donec ingrederetur Joſeph meridie, Gen. 43. v. 25.

Then *Joſeph* ſaluting them again with all manner of courteſie and goodneſſe, inquired of them how their Father did, and whether he were yet alive.

Yes, anſwered they, *your moſt humble Servant, and our moſt honoured Father is yet living, and as we believe, in perfect health. Saying this, they all bowed down before him, and rendred their duties in the moſt affectionate manner it was poſſible for them to doe.*

After all theſe honours *Joſeph* lifting up his eyes, and perceiving *Benjamin*, then demanding whether he were not the youngeſt amongſt them whom they had formerly mentioned, he ſaid unto him; *Ah! my Son, I beſeech God to have pitty on thee, and to take thee into his holy protection*: Now he perceived that his heart was ready to diſcharge by his eyes, part of the affection, joy and compaſſion wherwith he was touched at the ſight of *Benjamin*: which obliged him to leave them ſuddenly, and to retire into his Chamber to weep his fill. The eyes are not onely the gates of light, but alſo of all paſſions; Amongſt others, Love and Mercy make their entries and ſallies by them. Sometimes alſo Joy becomming ſo exceſſive, paſſeth through theſe Chriſtall gates, and it ſeems that theſe living Mirrours are conſtrained to melt at the ſame inſtant the Soul hath received ſome darts from the hand of Love, Pitty and Joy. The moſt generous ſpirits are commonly moſt ſubject unto theſe ſweet tenderneſſes. The moſt unworthy are thoſe which never weep; and ſurely as they have but Souls of aſhes, ſo their eyes are alwaies dry: But on the contrary, a good Spirit being in the Body as a great River in a bed of Sand, the leaſt wind can hardly riſe without breaking down its banks, and eſcaping at leaſt by the two Eyes, which are as ſo many Chanels through which the Spirit diſburthens it ſelf.

Now as there may be many cauſes of this inundation, ſo we ſhould often fear that it might happen either in the day, or in publick: For there would be ſome danger that

Obtuleruntq; ei munera tenentes in manibus ſuis & adoraverunt proni interram. Gen. 43. v. 26.
At ille, clementer reſalutatis eis, interrogavit eos dicens, &c. Gen. 43. v. 27.
Qui reſponderunt: ſoſpes eſt ſervus tuus pater noſter, adhuc vivit. Et inclinati adoraverunt eum. Gen. 43. v 28.
Attolens autem Joſeph oculos, vidit Benjamin fratrem ſuum uterinum, & ait: iſte eſt frater veſter parvulus? & rurſum Deus, inquit, miſereatur tui, fili mi. Gen. 43. v. 29.
Feſtinavitque quia commota fuerant viſcera ejus ſuper fratre ſuo, & erumpebant lacrimæ, & introiens cubiculum, flevit. Gen. 43. v. 30.

Decent tenderneſs.

that without Ink and Paper, ſecrets might be written on our Cheeks with that water which flowes from our eyes; We might often alſo accuſe of weakneſs, even the moſt noble, and moſt generous Sentiments of our hearts: In fine, there be ſeaſons, dayes and places in which we ought not to ſpeak but by ſilence, and where the Eyes as well as the Tongue ſhould be dumb.

Joſeph could not reſtrain his tears at the ſight of *Benjamin*; but it was a moſt prudent Act to withdraw himſelf, to pay this tribute unto the goodneſs of his mind, and to an object worthy of pitty, Joy and affection.

Rurſumque lota facie egreſſus, continuit ſe, & ait: ponite panes, Gen.43.v.31.

Having then dryed his eyes, and waſhed his face, he came back to them, and without making ſhew of any emotion, he commanded that the Table ſhould be preſently covered; which being done, he ſet himſelf on one ſide, and his Brethren by his command were placed on the other; and ſince it was prohibited the Jews to eat with the Egyptians, all thoſe that were with *Joſeph*, and uſed to take their repaſt with him, took their places apart.

Quibus appoſitis, ſeorſum Joſeph & ſeorſum fratribus, Ægyptiis quoque qui veſcebantur ſimul, ſeorſum (illicitum eſt enim Ægyptiis comedere cum Hebræis.) Gen.43.v.32.

All things were well-ordered at this Feaſt, *Joſephs* Brethren were ſeated every one according to his age; the Eldeſt was in the moſt honourable place, and the youngeſt ſate according to his degree. *Joſeph* himſelf took the pains to wait on them.

Sederunt coram eo, primogenitus juxta primogenita ſua, & minimus juxta ætatem ſuam. Gen.43.v.33. Sumptis partibus quas ab eo acceperant: Majorq; pars venit Benjamin, ita ut quinque partibus excederet. Gen.43.v.34. Biberuntq; & inebriati ſunt cum eo. Gen.43.v.34.

But the greateſt cauſe of their aſtoniſhment was that after they had all received their portions, it appear'd that *Benjamin* had five times more for his ſhare than any other.

This nevertheleſs, did not hinder the Joy and mirth of the Feaſt, for there were nothing but acclamations and rejoycings. God knows whether *Joſeph* forgot the health of the Father of his Gueſts, and whether he drank that of *Benjamin*. However it were, the holy Scripture ſaith in expreſs termes that they were all drunk. I know not yet whether *Joſeph* and his Brethren were inebriated with Wine, which being taken in exceſs, uſeth

uſeth to raiſe dazeling fumes, and confuſed vapours in the head, Whence it happens, that the brain being troubled, all the geſtures of the body, and the operation of the Senſes are out of order. The face waxeth pale, the noſe grows ſharp, the cheeks ſwell, the eyes are inflamed, the tongue falters, the mouth drivels, the hands tremble, the feet interferre, and the whole body is in a Palpitation. In fine, after this Commotion, and during this Eclips, the underſtanding remains in ſo obſcure a night, as it knows not it ſelf. This Fountain of the day brings forth nothing but Thunderbolts, its Torch is extinguiſhed, its Lights are confus'd, and its lightnings are but ſtinking Exhalations, which riſe from the Lees of Wine. Now this comes to paſs, becauſe Reaſon, though moſt pure and ſpirituall, depends on groſs and terreſtriall Images which reſide in the Fancie, and being diſquieted, repreſent unto the mind nothing but Phantaſms and a Picture of Illuſions. Then Man ceaſeth to be a man, ſince he is devoid of Reaſon. He is in a ſtate inferiour to Beaſts, who ſatisfie their appetites without ſtifling them. It is then more probable that *Joſeph* was not Inebriated at his Feaſt, but with the pleaſure and joy he had to ſee himſelf in the midſt of his Brethren. Without doubt alſo his Gueſts were ſo violently tranſported with the honour they received from him, as they became, as it were drunk with it. But the drunkenneſs of the one and the other, was but an extaſie, and a delicious Rapture, neer reſembling that of the bleſſed Souls which are in Heaven, and ſwim in an Ocean of glory, and in the torrents of Delights, whereof God himſelf is the Fountain, when he goes as it were melting, and diſtilling himſelf into their Chaſt breaſts, in ſuch ſort as they become even Inebriated with him: But their drunkenneſs is but a moſt holy and juſt ſatiating, which ſhall endure ſo long as God is God, that is to ſay, during all Eternity. O my Soul! haſt thou not then a deſire to goe unto this Sacred Feaſt? Wilt thou

Eclips, of Reaſon in Wine.

Plin. lib. 14. c. 22.

Ariſt. lib. 3 de anim. 19. & lib. 1. de anim. p. 63.

Aug. Serm. 23. de vindanda ebrietate.

Torrente voluptatis tuæ potabis eos, pſal. 59.

Inebriabuntur ab ubertate domus tuæ, pſal. 35.

Comediſtis & non eſtis ſatiati, bibiſtis & non eſtis inebriati. Aug. 1.

not break thy chaines, and get looſe from thy Captivity to come unto this *Joſeph?* when ſhalt thou ſee this Brother? and when ſhalt thou ſit at Table with him to drink by his ſide, and receive from his moſt amiable hand the portion of thy Felicity?

O God what inebriation of Love! what exceſſe of delights! I think it long till I come unto this Banquet where that delitious wine is taſted which uſeth to bring forth Virgins, and where our *Joſeph*, or Brother, our Lord, our God, is ſeen without veil or Cloud.

Chap. VIII.

Joſeph *known by his Brethren.*

Feaſts of death.

AT Banquets ſaith *Ariſtides* it often happens that Water is chang'd into Wine, that Wine is mingled with Blood, and that over-heated Blood begets inflamations, which are never extinguiſhed but with life. It is with the point of a knife, and upon plates or Napkins ſentences of death and decrees of condemnation are written. At leaſt it is there where oftentimes, as a Polititian hath obſerved, paſſions are inkindled, Envie is fed, Treaſons are nouriſhed, and liberty takes all the advantages to doe Miſchief.

Præcepit autem Joſeph diſpenſatori Domus ſuæ, &c. Gen. 44. v. 1. Scyphum autem meum argenteum, & pretium quod dedit tritici pone in ore ſacci junioris. Gen. 44. v. 2. Theodoretus Quæſt. 105 in Geneſim.

Nevertheleſſe there are feaſts where ſweetneſs, peace, and the moſt Innocent pleaſures furniſh out all the Services. Such doubtleſſe, was the feaſt *Joſeph* made for his Brethren; for though it was there where he reſolved to deceive them and to make them believe they were Theeues: Yet his deſign was very juſt, and he had no other intention than by a ſtratagem of Love, and by an Artifice of prudence to try the tenderneſſe and inclinations they had for *Benjamin*.

Iamque urbem exierant, & proceſſerant paululum: tunc Joſeph acceſſito diſpenſatore domus, Surge,

However this Amorous diſſimulation and this wiſe experiment much diſquieted them; and they were extremely ſurpriſed, when they were accuſed for Theeſes by

by his order, who before had treated them as Brethren. Scarce were they gone out of the Citty, but *Joſephs* Steward ſtayd them by direction from his Maſter, and ſaid unto them, *Ah! Theeves that you are, are you not aſhamed to have rendred ill to thoſe who have done you good? Where have you then put the Cup you have Stoln from us, and in which my Maſter uſeth to Drink and to foretel what will happen.*

inquit & perſequere viros & apprehenſis dicite quare reddidiſtis malum pro bono? Gen. 44. v. 4.

Scyphus quem furati eſtis ipſe eſt in quo bibit dominus meus & in quo augurari ſolet. Gen. 44. v. 5.

Alas! Anſwered they, what doe you ſay? For what perſons doe you take us? And in truth, doe you believe that wee intended to doe you wrong? doe you not know how hetherto, wee have demen'd our ſelves? And that wee brought back all the money which was found in our Sacks, when wee returned out of Egypt? *How could it poſſibly happen that at this time wee ſhould robb you? Surely wee have nothing elſe to allege, but onely intreat you that if any of us be found guilty, you would put him to death without other form of proceſs.*

Qui reſponderunt: quare ſic loquitur dominus noſter ut ſervi tui tantum flagitii commiſerint? Gen. 44. v. 7.

Pecuniam quam invenimus in ſummitate ſaccorum reportavimus ad te, &c. Gen. 44. v. 8.

Well then I am content replyed this man, *let it be done as you deſire.* Then ſearching them from the higheſt to the Loweſt he met at laſt with *Joſephs* Cup in *Benjamins* ſack. O God! what aſtoniſhment and what ſurpriſe! Accidents are ſometimes ſo unexpected, and misfortunes ſo convincing that Innocence it ſelf hath cauſe to wax pale, and to have ſome apprehenſion. Moreover there are certain Vices ſo foul and infamous, as it is enough to be Suſpected to render us miſerable; and wee paſſe for Criminals, when wee are but accuſed: What is it then to be convinced of it and to have the earneſt of our Crime in our own hands? ſhall wee not paſſe for Homicides when wee are found holding a dagger in our hands & all alone neer a deadbody, which ſwims in his own blood? May wee not alſo be accuſed of Theft, and be thought the authors of it, when wee are taken with a purſe newly cut, and with goods which have been loſt?

Apud quemcumque fuerit inventum ſervorum tuorum quem quæris, moriatur. Gen. 44. v. 9.

Qui dixit eis: fiat juxta veſtram ſententiam. Gen. 44. v. 10.

Quos ſcrutatus incipiens à maiore uſque ad minimum, invenit Scyphum in ſacco Benjamin. Gen. 44. v. 12.

The Children of *Jacob* had then cauſe enough to be frighted,

frighted, and their misfortune was inexcusable. Thus like dispairing men they found no consolation but in their grief, and the most present Remedy they had, was to tear their Garments, and speedily to return unto *Joseph*.

At illi scissis vestibus, reversi sunt in oppidum. Gen. 44. v. 13.

Primúsque Judas cum fratribus ingressus est ad Joseph (necdum enim de loco abierat) omnésque ante eum pariter in terram corruerunt. Gen. 44. v. 14.

Having found him in the same place where they had left him, after they had all cast themselves at his Feet, scarce daring to speak a word, so much were they confounded, he himself was forced to begin and declare unto them, that it was a great wonder to him how they durst offer him this injury, since they could not be ignorant, that he was the most skilfull man of *Egypt* in the Art of Divination.

Quibus ille ait: cur sic agere voluistis? an ignoratis, quod non sit similis mei in augurandi scientia. Gen. 44. v. 15.

Then *Judas* beginning to speak for them all, freely confesseth that they knew not almost what to say or think; that their misfortune was inexcusable, and for the rest it was God who had a mind to punish them; as also that they were all at his mercy, resolving to live and dye in Bondage.

Cui Judas: Quid respondebimus, inquit, &c. Gen. 44. v. 16.

God forbid, Replyes Joseph, *I should take away liberty from those who are not guilty. As for the party who hath committed the offence, I will detain him for my Slave, and it is just he should be punished according to his desert.*

Respondit Joseph: absit à me ut sic agam: qui furatus est scyphum ipse sit servus meus. Gen. 44. v. 17.

Behold the Sentence given: But *Judas* appealed unto the Clemency of his Judge, and approaching neerer to him, he asked his leave to speak unto him with Confidence.

Accedens autem propius Judas, confidenter ait, &c. Gen. 44. v. 18

My Lord, saies he, *as you are next unto the King, the Chief of* Egypt, *I cast my self at your Feet as my Judge, and Soveraign: I earnestly call upon your goodness, not on your Justice. If we be guilty, you can render us innocent. The eyes of a Prince have looks which efface all stains, and one tear in their presence can wash away a Thousand sins. It sufficeth if we may cast our selves at their knees, to find a Sanctuary, and we need but speak unto them, to be presently heard. Call to mind then my Lord*

Lord what wee long since said unto you, remember that we are all Children of one Father, oppressed with old age and incommodities, and that all his hopes rely on this Innocent, who is found guilty; you will deprive him of life by robing him of this Iewell. He is the onely child left him by his last wife: For by mishap a beast hath devoured the other which he had of the same bed. It is in obedience we bring him to you, and it was with a promise speedily to restore him; I am ingag'd in my person, and in that of my Children: Nevertheless he lives onely by the assurance he hath to see him again, all the rest are indifferent to him, and he will rather choose to die a Thousand times of hunger, than to live in plenty after he hath lost the moity of his heart, and the most pretious of his goods. Permit us then, to restore life unto him from whom wee have receivedit. For my part I will never return without I bring him back: At least take me in his place, and send him back with his Brethren, lest I be a witnesse of the grief which will doubtlesse kill my Father when he shall know that Benjamin *is made a Captive.*

Est nobis pater senex, & puer parvulus, qui in senectute illius natus est, cujus uterinus frater mortuus est, & ipsum solum habet mater sua: pater verò tenerè diligit eum. Gen. 44. v. 20.

Ego propriè servus tuus sim, qui in meam hanc recipi fidem, &c. Gen. 44. v. 22.

Manebo itaque servus tuus pro puero in ministerio domini mei. Gen. 44. v. 33.

Non enim possum redire ad patrem absente puero, ne calamitatis, quæ oppressura est patrem meum, testis assistam, Gen. 44. v. 34.

Here it is where *Joseph* was not Master of his tears, and his Heart was ever ready to have sallyed forth by his Eyes; but he first dismissed those strangers who were with him, and would have none for Witnesses of his goodnesse but those who had made him the Subject of their rage. When he saw himself then alone with his Brethren, Love, which is all fire, mean't to dissolve into tears, and the sad remembrance of all that had passed drew cryes and sighes out of the bottome of his Heart, which were heard through the whole House.

Non se poterat ultrà cohibere Joseph multis coram astantibus: unde præcepit ut egrediantur cuncti foras, nullusque interesset alienus agnitioni mutuæ, Gen. 45. v. 1.

Elevavitq; vocem cum fletu: quam audierunt Ægyptii, omnisq; domus Pharaonis. Gen. 45. v. 2.

In fine, he was necessitated to discover himself, and as wee must know before wee Love, so *Joseph* resolved to be known, and to declare what he was.

Brethren saith he, I am Joseph, *Alas! is my Father yet living? could I be so happy as to see him before his death!*

Et dixit fratribus suis: Ego sum Joseph, adhuc pater meus vivit? non poterant respondere fratres nimio terrore perteriti. Gen. 45. v. 3.

They were so much Surprised at the bare recitall of the name of *Joseph*, as they had not the power even to open their Mouthes to speak unto him: Afterwards looking one upon another as struck'n from Heaven, is this *Joseph*, thought they, Alas! where are we? And from whence may he come?

Ego sum, ait, frater vester Joseph quem vendidistis in Ægyptum. Gen. 45. v. 4.

Yes it is I, saith he, who am Joseph, *I am the same person whom you have so unworthily sold, At last do you acknowledg me for your brother: Approach then, come that I may imbrace you, fear nothing, but know that although you have sold me, yet I have not lost the quality of your Brother. I am* Joseph, *you have no cause to be affrighted, time hath effaced the ill you have done me, and at present I onely remember that I am your brother. You need no Advocate, since blood and Nature plead in your behalf. It is enough, that wee are all* Jacobs *Children, I owe this favour to piety and Love, and I cannot refuse you what is yours even by the Priviledg of Birth. The ties which fasten us are stronger than the Chains of that Captivity into which you reduced me. It is God alone who hath conducted me unto this place, and who after all my misfortunes hath raised me on the Throne of Pharaoh to be the chief Ruler of his Dominions, and to provide for the necessities of his people in Conjunctures of time, and disasters which desolate the whole Land. I refer my self unto your selves, who are Eye-witnesses thereof, and you know at your own cost what hath passed. You see that I have the absolute Command in* Egypt, *and that* Pharaoh *though elder than my self, doth me the honour to call me his father. The name of Saviour which I bear, is not a bare Title, but the effects sufficiently demonstrate, that Heaven hath chosen me to preserve the lives of an infinite number of people, whom Famine would have destroyed. It is not out of any Spirit of vain-glory I open unto you all these Verities; But onely to the end you may know that it is GOD alone who hath broken my Chains, and who amidst all the disasters of a cruell servitude hath*

Non vestro consilio, sed Dei voluntate huc missus sum, qui fecit me quasi patrem Pharaonis, & Dominum universæ domus ejus ac principem in omni terra Egypti. Gen. 45. v. 8.

hath led me even unto Regality. I adore all the effects of his amiable Providence, and I can onely accuse you, as the Instruments and Executioners of his Divine Decrees. Do not then apprehend any thing, but rejoyce that you have been the Instruments of God in so important a matter. For my part, I am confounded, seeing the triumph of my weakness, and the Haven where, after so many Tempests, I am arrived. I look upon you as the Winds and Oares whereof God, as a wise Pilot, made use to convey me even in the midst of Rocks, and amongst so many waves unto the Throne of Egypt: *Well then, my most dear Brethren, it is time to Convert your fears and Sorrows into Congratulations and applauses. The winds are now appeased, the storm is layd, and the Sun of* Jacob *is risen in* Egypt. *Take a journey then I beseech you, to visit my Father, and inform him that* Joseph *is found, that you are sent from him, that you have both seen, and spoken with him, and that he sent you to bring him, least some ill might happen to him, and that Death surprise him, as well in respect of his old age, as by reason of the publick miseries, which will still endure for the space of five years.*

Festinate, & ascendite ad patrem meum, & dicetis ei: hæc mandat filius tuus Joseph: Deus fecit me, Dominum universæ terræ Ægypti: Descende ad me, ne morieris. Gen. 45. v. 9.

Adhuc enim quinque anni residue sunt famis. Gen. 45. 11.

After this Commission, *Joseph* having no other motive which might oblige him to conceal the tenderness of his affections, his Eyes were inforced to render that tribute unto Love, which without violence they could not restrain. Lightnings are too hot to remain inclosed in the Clouds, and Clouds are too cold to endure the rayes of the Sun, without being melted and dissipated. Now the heart of *Joseph* being like a Thunder-bolt wrapt up in Clowds, What wonder then if this Thunder break forth, and if all the Forces of his heart, which were weaker than the Clouds, dissolved into Tears in the presence of this Sun. Thus was *Joseph* constrained to shed tears enough upon his Brethren, to efface the remnants of their terrors; but in the first place he took *Benjamin* into his arms, and holding him close to his

Osculatusq; est Joseph omnes fratres suos, & ploravit super singulos. Gen. 45. v. 15

Cumque amplexatus recidisset in collum Benjamin flevit. Gen. 45. v. 14.

Delicious tears. boſome, he kiſſed him, ſhedding tears on his mouth; which came from the bottome of his heart, and he left him not, but to kiſs the reſt of his Brethren, and to witneſs to them by his embraces and tears, the force and tenderneſs of his affection, which was not onely placed on an Innocent, but alſo upon Offenders.

Fair Spectacle. *Alas! what ſpectacle of Love? what Theater of Paſſions? what kiſſes? what embraces? what tears? O God! what exceſs of goodneſs in* Joſeph? *who having been perſecuted by his Brethren even to death, will take no other revenge of the injury he received, than by his Silence, by his Tears, by his Sighes, by his Kiſſes, and by all ſorts of benefits.*

Deadly Vengeances. Where are then all thoſe pitileſs hearts? where are thoſe mortall vengeances? where thoſe tyrants who know not what it is to pardon when once they are offended? where is *Joſeph?* And where is he who after a long Conteſt, imbraceth his adverſaries, who kiſſes them to ſtifle all their miſchievous deſigns, and who hath tears of Love to quench the fire which nouriſhes their darkeſt Paſſions?

At leaſt there are but few who do like *Joſeph*, that is to ſay, without intereſt, without conſtraint, without diſſimulation, and when they have ſtill the power of revenge in their hands.

It is ſaid, that a Lion hath ſo diſcreet and generous furies, as we need but caſt our ſelves at his Feet to appeaſe him in the height of his rage. But there are more

A more than bruiſh inhumanity. ſavage and cruell men, who cannot temper their wrath, and in what poſture ſoever we ſet our ſelves before them, they ſtill remain inflexible. If wounds be layd open unto them, to excite them to compaſſion, they caſt new darts to poiſon them; If a man humble himſelf, they trample upon him; if he flatter them, they are exaſperated; If they be intreated, this renders them more obſtinate. Above all, they are inexorable and inflexible, if it lye in their power to do miſchief without fear

fear of receiving any from thoſe that may be their victimes, and the Subjects of their brutality. And if ſome Jmage of Pitty, Love, or Honour touch their Hearts, and draw ſome drop of water from their Eyes, and ſome kindneſſes from their Hands or Mouths, it is not without vanity and noiſe. This indulgence muſt be publiſhed in all places, and it ſeemes that the whole World ought to be advertiſed of it, as of an univerſall Jubile.

Ridiculous ceremonies. This pardon then is Shamefully acquired, and there are no Ceremonies in the Chnrch, and no Formalities at the bar, which are not to be obſerved for the confirmation of this reconciliation, and to render this accomodation more remarkable. On the contrary, *Joſeph* retires, and will have no other Witneſſes of his favours than thoſe who have been the Authors of his misfortunes. He will diſcover his goodneſſe, and conceal their malice; his intention is not to confound, but rather to incourage them.

Auditumque eſt & celebri ſermone vulgatum in aula Regis: venerunt fratres Joſeph. Gen. 45. v. 16.

Et gavisus eſt Pharao atque omnis familia ejus. Gen. 45. v. 16.

Nevertheleſſe what ever he did, the whole Court knew immediatly that his Brethren were come. The very noiſe of it flew even to the Eares of *Pharao*, who together with all the Servants of his houſe expreſſeth an unſpeakable joy. But to the end this joy might be univerſall, his pleaſure was that *Joſeph* ſhould command his Brethren to return into *Canaan*, and bring unto him their Father with his whole Family, that they may live at their eaſe in the beſt part of *Egypt*. Now to the end this might be done with the moſt conveniency, he ordained Chariots to be made ready for them, and horſes provided for their wives, Children, and for the moſt commodious tranſportation of all the Moveables of their Family.

Dixitque ad Joſeph, ut imperaret fratribus ſuis dicens, onerate jumenta, ite in terram Chanaan. Gen. 45. v. 17 Et tollite inde patrem veſtrum & cognationem & venite ad me & ego dabo vobis omnia bona Ægypti, ut comedatis medullam terræ. Gen. 45. v. 18. Præcipe etiam ut tollent plauſtra terra Ægypti ad ſubvectionem parvulorum ſuorum & conjugum. Gen. 45. v. 19.

Joſeph forgot nothing which *Pharao* gave him in Charge. When they were even ready to depart he commanded that two ſutes of apparell ſhould be brought for every one, and over and above five hanſome gar-

Singulis quoque proferri juſſit binas ſtolas: Benjamin vero dedit trecentos argenteos cum quinq; ſtolis optimis. Gen. 45. v. 22.

Tantumdem pecunie, & veſtium mittens patri ſuo. Gen. 45. v. 23. Dimiſit ergo fratres ſuos & proficiſcentibus ait: Ne iraſcamini in via. Gen. 45. v. 24

ments for *Benjamin*, with three hundred peeces of Silver; without omiting *Jacob* to whom he ſent the like preſent. After this he ſent them back, chiefly recommending unto them Peace and Love.

O God! what pleaſing departure! what amiable Separation, when they leave Joſeph *to return unto* Jacob. *Ah! how delicious is it to meet with the Heart of a Brother in the armes of a judge? And to goe directly from a brother unto a Father, to reunite the Father unto his Son, and to live in ſo well-united and holy a community!*

An amiable relation of Joſeph to Jeſus.

O my Joſeph, *my* Jeſus, *and my Saviour, diſcover unto mee that face ſo full of Majeſty, and thoſe delicious Looks which make the Paradiſe and felicity of Angels. Ah! my Jeſus, ſince* Joſeph *was your image treat me as he treated his Brethren, and appear not unto mee as an incenſed judge who contrives the ſentence of my death, but as a well-beloved Brother. I confeſſe that I have betraid you; that I have ſold you, and that I ſought to deprive you of life: But you are my Brother, my* Joſeph, *and my Saviour. O my Jeſus, pardon me. Alas! I am raviſhed at the ſight of your Grandeurs, and of the glory which invirons you. I ſhould not hope for the happineſs to ſee your Tomb changed into a Throne, your Croſſe ſerving as an Inſtrument to raiſe unto you a Trophy of honour, I did not expect to ſee you a Soveraign in the* Egypt *of the World. But behold me now a Captive and Criminall at your feet. Behold me wholly confounded and trembling. O my Jeſus, take pitty then on me, and ſay oneby that it is you that are my Jeſus, and my Brother; afterwards I will goe from you unto your Father and mine, and then I will come with him before you to live forever with him and you.*

CHAP.

CHAP. IX.

Jacob's *going down into* Egypt, *and the honourable entertainment he there received from* Pharaoh.

THere are few Palaces and Houſes like that of this inchanted Iland which Fables deſcribe, where the courſes of the Planets are alwaies Regular, where the Air is free from Clouds, Fire from Smoak, the Ocean from Tempeſts, and the Earth from Concuſſions. The Felicity of this World is a great Clock raiſed upon many Wheels, and a body form'd of divers members, where there is alwaies ſome diſorder. Love, hatred, averſions, envy, hope, deſires, terrors, ſhame, choler, jealouſies, deſpites, and rage, joyn with the Soul and Body, with Parents and Friends, with place and ſeaſons, with Elements, and all naturall beings, to keep a poor man alwaies floating, and alwaies wavering like a Reed, or as a Bark which is in the midſt of the Sea at the mercy of winds and ſtorms. Above all, it is a common ſaying, ſaith *Pythagoras*, that grief and pleaſures make the faireſt and moſt deformed faces in the world. Theſe two Paſſions are on the Earth, what the Sun and Moon are in the Heavens. They cauſe day and night, Spring and Winter; but we have more frequently Snows than Dewes. And moſt Men ſeem to be born under a frightfull Climate, where the night laſts three and twenty hours, and where the Sun very ſeldome appears. Beſides, it is often doubtfull, whether it be the Sun or Moon we behold. We are ſo accuſtomed to darkneſs, as we know not whether we take the twylight of the evening for the *Aurora*, and day for night. Sorrows and afflictions caſt ſo many clouds over our mind, as the eyes are dazeled, and the firſt draughts of pleaſure which appear to us are in appearance

Felicity ſubject to alteration.

Blindneſs of moſt men.

appearance but the *Idea* of ſome Dream, and a ſhadowed light in the depth of the night.

Incredulous Love.

Jacob never believed he ſhould ever ſee *Joſeph* again, and after a night of three and Twenty years, he had ſurely no ground to hope for the return of the Sun; his eyes and ſpirit were ſo well acquainted with the rigours of Death, that he no longer minded the ſweets of life. In fine, having in a manner made him dye ſo often, he did not expect they would make him revive in reſtoring to him his *Joſeph*, who was the life of his heart, and the ſight of his eyes.

Et nunciaverunt ei, dicentes: filius tuus vivit, & ipſe dominatur in omni terra Ægypti. Quo audito Jacob, quaſi de gravi ſomno evigilans, tamen non credebat eis. Gen. 45.v.26.

Neverthleſs, his Children return out of *Egypt*, and aſſure him that *Joſeph* is alive, and that he is very powerfull in the Land of *Pharaoh*. *Jacob* could not believe it, and as a man who ſuddenly awaked after a long ſleep, he took all that was ſaid to him for the Image of a Dream.

Illi è contra referebant omnem ordinem rei. Cumque vidiſſet plauſtra, & univerſa quæ miſerat, revixit ſpiritus ejus. Gen.45. v.27.

In fine, when he perceived that they conſtantly perſiſted in relating orderly to him all that had paſſed; and on the other ſide, ſeeing all the Baggage they had brought, he began to come unto himſelf, and as if this happy news had reſtored him his Speech and life, he began to cry out; *It ſatisfieth me, that* Joſeph *is living. Ah! I will goe unto him, and at leaſt ſee him once more before I dy.* O God! what conſolation for a good Father to ſee again a good Son? he was dead in his thoughts, and behold him riſen again; He was loſt, and is found again; a cruell Bear had devoured him, and of all his reliques there was onely left him a bloody garment, and behold him on a Throne, and Maſter of one of the faireſt Empires in the Univerſe. What alteration? and what Metamorphoſis? humane Prudence, what ſayeſt thou unto this? Art not thou then raviſhed at the ſight of theſe Prodigies? haſt thou not a deſire to ſubmit unto the Lawes of this wiſe Intelligence which ſports with theſe Counſels, and goes even under the Abyſſes of misfortune there to produce Peace, Glory, and immortality as a fair day in the midſt of darkneſs?

Et ait: Sufficit mihi ſi adhuc Joſeph filius meus vivit: vadam & videbo illum antequam morior. Gen.45. v.28.

A ſtrange change.

Yes truly; but to adore the effects of the Divine Providence, and the moſt abſolute power it hath over our lives and honours, We muſt follow *Jacob*, and goe viſit *Joſeph*.

Profectuſq; Iſrael cum omnibus quæ habebat, venit ad puteum juramenti. Gen.46.v.1.

Love hath wings at his Feet like Fame, he knows not what delay and retardment meaneth. *Jacob* is on his way to ſee *Joſeph*, he is already in *Berſhabe*, neer unto that famous Well, where *Abraham* heretofore made a ſolemn agreement with *Abimelech*, and where both of them ſwore an inviolable peace.

Et mactatis ibi victimis Deo patris ſui Iſaack. Gen.46.v.1.

There it was where *Jacob* ſtayed to offer his Sacrifice unto God upon the Altar of *Abraham*. There having immolated Victimes he reſign'd into the hands of God, all the deſigns of his voyage, he reſolves to paſſe away one night in that place. But ſcarce had he cloſed the eyes of the body, but thoſe of his ſoul were open'd to ſee and hear the God of his Father *Iſaack*, who called *Jacob*, *Jacob*, to which *Jacob* had nothing elſe to ſay, but that he heard his voice, and was moſt ready to execute his Commands.

Audivit eum per viſionem noctis vocantem ſe, & dicentem ſibi, Jacob, Jacob, cui reſpondit, Ecce adſum.

Courage then *Jacob*, for it is the *moſt powerfull God of thy Father* Iſaack, who calls and appoints thee *to paſſe into the Land of Egypt*: And there it is where he intends to make thee a Father of many Nations. *Yes*, ſaith he, *I promiſe thee* Jacob, *that I will goe with thee, and I aſſure thee, that* Joſeph *ſhall cloſe thine eyes with his own hands.* O God! what Sacrifice? what Viſion? What Speech, and what Oath?

Ait illi Deus: Ego ſum fortiſſimus Deus patris tui: noli timere, deſcende in Ægyptum, quia in gentem magnam faciam te ibi. Gen.46.v.4.

Joſeph quoque ponet manus ſuos ſuper oculos tuos. Gen.46.v.4.

As for the Sacrifice, in the firſt place, what *Jacob* did ought to be an inſtruction to all thoſe who leave their Country, and intend to alter the courſe of their lives, that before all things they ſhould conſult with God, and take him for their guide, in the Voyages, & deſigns they take in hand: for it is unto him we ought firſt to Sacrifiſe our hearts, and immolate all our hopes, otherwiſe we ſhall look behind us like that wavering Woman, who for her inconſtancy was turned into a Statue of Salt.

Secondly, the apparition of God which *Jacob* saw, is a certain token, that his eye ſtill watcheth over thoſe who dedicate themſelves unto him; and that he is neither deaf nor dumb to thoſe that ſpeak unto him.

Thirdly, Gods promiſe is too faithfull, and his Love too generous to forſake thoſe who walk in his wayes, and have taken him for their guide.

Fourthly, when God promiſed *Iacob* to bring him back out of *Egypt*, this muſt be underſtood of his Poſterity, and of the Iſraelites, *Jacobs* Succeſſors, whom God after Two hundred and Fifteen years, brought back out of *Egypt* into *Chanaan*: Touching *Jacob* he dyed in *Egypt* between *Joſephs* arms, as we are going to ſee in the ſequell of this Hiſtory. It ſufficeth for the preſent to follow him in the remainder of his voyage.

Surexit autem Jacob à puteo Juramenti, &c. Gen. 46. v. 6.

It was about the morning of the ſecond day that *Jacob* forſook *Berſhabe* to purſue his Journey. It was indeed one of the faireſt ſpectacles which ever appeared on the Confines of *Paleſtine*, to ſee him in the head of his Troops, as a good Father followed by his Children. But I aſſure my ſelf it had been moſt delitious and profitable to hear them, if the holy Scripture would have given us ſome brief relation of their Diſcourſe. Nevertheleſs, it acquaints us with the number of theſe happy Travellers, which were ſeventy in all, compriſing therein *Joſeph*, with *Manaſſes*, and *Ephraim*, his two Sons who were born there. Hence it evidently follows, that when *Moyſes* ſaid there went thither Sixty and ſix, he did neither put in the liſt *Jacob* nor *Joſeph*, *Manaſſes* nor *Ephraim*: On the contrary, when Saint *Luke* reckoneth Seventy and five, he comprehends in that number, the Sons and Nephews of *Joſeph*, whoſe birth hapned during the life and reſidence of this holy Patriark in *Egypt*.

Cunctæ animæ ingreſſæ ſunt cum Jacob in Ægyptum ſexaginta, Gen. 46. v. 26.

Miſit autem Judam ante ſe ad Joſeph, ut nunciaret ei; & occurreret in Geſſen. Gen. 46. v. 28.

Mean-while *Jacob* purſues his Journey: but before his ſetting foot in *Egypt*, he ſent *Judas* to find out *Joſeph*, that he might be advertiſed of his comming, and goe

goe forth to receive him in the Land of *Geſſen*.

Joſeph hath no ſooner heard this news, but he ſet forth to meet *Iacob*. God knows whether the time might ſeem long unto him, and whether his heart and mind went not faſter than his body. God knows alſo the various thoughts *Jacob* had in Expecting *Joſeph*, ſaying, *Alas! what pains for one pleaſure? what deſires for one fruition? what Thorns for one Roſe? what Nights for one Day? and how many Combats, and dangers for one Triumph?*

Quò cum pervenifſent junctо Joſeph curru, aſcendit obviam patri ad eundem locum. Gen. 46. v. 29.

In fine, behold *Joſeph* in *Jacobs* boſome, behold the Father in the Arms of his Son. *Ioſeph* leaps on his neck, and dearly embraceth him: but he had no other than tears to utter. What then can *Iacob* ſay? *Ah! my Son*, ſaith he, *now that I have ſeen thy face, I am content, and after this I ſhall willingly dye; for it ſufficeth me to leave thee alive.*

Videnſque eum, irruit ſuper collum ejus, & inter amplexus flevit, Gen. 46. v. 29.
Dixitque pater ad Joſeph, Jam lætus morior, quia vidi faciem tuam & ſuperſtitem te relinquo, Gē. 46. v. 30.

After this *Ioſeph* turning himſelf towards his Brethren, and towards all thoſe of *Jacobs* houſe, began to ſay unto them that he was going unto *Pharaoh* to advertiſe him, that his Brethren were arrived with their whole Family, and that they had brought their Flocks and goods with them; and when Command ſhould be given them to ſee the King, if he chanced to ask them of what Trade they were, they ſhould anſwer, they had no other than that of meer Sheapheards, and that all their Kindred, who were, as well as themſelves his moſt humble ſervants, and reſolved to live and dye in his ſervice, never had any other employment ſince their birth.

At ille locutus eſt ad fratres ſuos, & ad omnem domum patris ſui, aſcendam & nunciabo Pharaoni, dicamque ei: Fratres mei, & domus patris mei qui erant in terra Chanaan, venerunt ad me. Gen. 46. v. 31.
Cumque vocaverit, & dixerit, quod eſt opus veſtrum? Gē. 46. v. 33
Reſpondebitis: viri paſtores ſumus ſervi tui, ab infantia noſtra uſq; in præſens, & nos & patres noſtri. Gen. 46. v. 34.

Behold the inſtructions *Joſeph* gave to all his Brethren, whilſt he conducted them with his Father to ſalute *Pharaoh*. Now it was not out of Complement he put theſe words into their Mouths; but upon Deſign, that the King hearing they were Sheapheards, and brought up in this Profeſſion, might permit them to live peaceably together with their Father in the Land

Ut habitare positis in terra Gessen: quia detestantur Ægyptii omnes pastores ovium. Gen.46.v.34.

of *Gessen*, which was neereſt unto *Chanaan*, where there were alſo lovely Paſtures, and where they ſhould be ſevered from the Egyptians who mortally hated all the Sheapheards which were in their Country, by reaſon they had not the religious impiety of *Egypt*, which adored Animals for Gods, and who for that effect durſt not kill them, deteſting for that reaſon all the Sheapheards of other Regions, who had the care of Feeding their Flocks, to the end they themſelves with others, might be nouriſhed by them.

Extremos quoque fratrum ſuorum quinq; viros conſtituit coram Rege. Gen.47.v.2. Hebræi, Homerus, Pererius, Oleaſter. In optimo loco fac eos habitare, & trade eis terram Geſſen. Gen.47. v.6.

In fine, the advice of *Ioſeph*, and his deſire found happy ſucceſs: For aſſoon as he was returned unto the Court, he preſented unto *Pharaoh* five of his Brethren, who in ſhew promiſed the leaſt. The King having caſt his eyes on them, and knowing they were Sheapheards, gave them *Geſſen* for their quarter, and Commanded from that time they ſhould take care of his Flocks.

Quod ſi noſti in eis eſſe viros induſtrios conſtitue illos magiſtros pecorum meorum. Gen. 47.v.6.

Not long after *Iacob* entred, who bore on his brow the Majeſty of a King, the authority of a Patriarch, the wiſedome of a Prophet, and the glory of a Father of Nations. When firſt he ſaw the King, he beſought Heaven to pour on him and his Kingdome all ſorts of Benedictions.

Poſt hæc introduxit Joſeph patrem ſuum ad Regem, & ſtatuit eum coram eo. Gen.47. v.7.

Et benedicto Rege egreſſus eſt foras. Gen. 47.v.10.

The holy Scripture hath not otherwiſe declared unto us *Iacobs* entry into the preſence of *Pharaoh*; for my part I have often repreſented him unto my thoughts at the door, or in the Kings anti-Chamber, bare-headed, and with hair whiter than Snow, a beard down to his girdle, and a neck bowed with old age, eyes watered with tears, and all his whole body ſomewhat trembling. Me thinks I ſee him ſupported on one ſide with *Ioſeph*, on the other by *Benjamin*: I even hear ſome ſighs which iſſue forth of his mouth to refreſh the ardors of his heart; for notwithſtanding all the coldneſſe of his age he alwayes conſerved in a dying body, the ſenſe of a truly generous ſoul, and of a ſpirit of fire which was never out of Motion or Action. I know not what *Pharaoh* thought,

thought, ſeeing this good old man: but he asked him how old he was, to which he made anſwer;

Et interrogatus ab eo quot ſunt dies annorum vitæ tuæ? Gen.47. v.7.

Sir, for the ſpace of a hundred and thirty years I have been a Pilgrim on the Earth. This journey truly is very ſhort, if you onely conſider its durance; but very long, if you caſt your eyes on the miſeries of my life; Nevertheleſs, I am not yet arrived to the Term of my Fore-fathers.

Reſpondit: Dies peregrinationis meæ centum triginta annorum ſunt, parvi & mali, & non pervenerunt uſque ad dies patrum meorum quibus peregrinati ſunt. Gen.47. v.9.

Few old men will be found in the World who may not ſay the ſame: For life is but a courſe, in which we go from our Cradle to the Tomb. Dayes, months years, and entire Ages are but moments in the ſight of God. Man is but but a Flower which begins to blow at the break of day, to fade about Noon, and to drop away at night. He is a ſhadow which paſſeth away, a Feather which flyes, a Reed which breaks, an Image which loſeth its Luſter, a Vapour which is diſſipated, a Beauty which periſheth, a breath, a ſmoak, and a puff of Air, which ſwells in the midſt of a ſtorm, and appears on the water to diſſolve at the ſame inſtant.

Floſcule mane puer, media vir floſcule luce, Floſcule ſub nocte ſole eadente ſenex. Sic oneris morciſque uno tu floſcule Phœbo, Uno ſiſque puer, vicinque ſenexque die.

Nevertheleſs, we need no longer ſpace to ſee and feel much miſery: For it is enough to be born of a woman, to be conſumed with ſorrows, and to ſerve as a pittifull Subject to all ſorts of Accidents; Witneſs *Iacob*, whowas no ſooner come into the World, but he muſt leave his Fathers houſe to go from thence with a ſtaff in his hand into Forein Countries, and like a fugitive, to ſhun the perſecution of his Brother. We need but follow him in this ſad journey, and ſpend with him Twenty years in quality of a Servant at *Labans* houſe; From thence we muſt depart out of *Meſopotamia* and bondage, to expoſe our ſelves unto dangers of Death, and to meet with *Eſau*, who comes to aſſail him with four hundred men. We muſt ſee him in the affrightment he took, at the Murther his Children committed upon the Sichemites. Had he not alſo ſome cauſe to die at the death of *Rachel*, and to expire on her body, which

Viciſſitudes of life.

incloſed the moitie of his life? But who could behold the ſorrow which pierc'd his heart, when his Children were ſo impudent, as to bring inceſt even into his houſe: Surely he would have ſaid that his life was but a web of misfortunes, if we joyn with it the loſs of *Joſeph*, the ſeparation of *Benjamin*, the captivity of *Simeon*, and finally his laſt departure out of *Chanaan*; who will deny he had reaſon to ſay, that his life had been very ſhort, if we only conſider the durance thereof, and very long, if we would contemplate the misfortunes contracted at his birth never to forſake him. But as the ſetting Sun uſeth to diſſipate the Clouds which had obſcured it in the day, and as ſometimes wind, rain, and a tempeſt ceaſe in the evening; ſo *Jacob* at the end of his life began to enter into a calm, and to enjoy fair weather.

Life both very ſhort and long.

Joſeph verò patri & fratribus ſuis dedit poſſeſſionem in Ægypto in optimo terræ loco Rameſes ut præceperat Pharao. Gen. 47. 11.

It was in the City of *Heros*, as the Septuagint have expounded it, or els in *Ramaſſes*, which is upon the Land of *Geſſen*, where *Jacob* made his laſt abode, and where he found at laſt a haven after all his miſeries, as we are going to ſee.

Chap. X.

The laſt words of Jacob.

ALas! there is nothing eternall amongſt created things, and nothing which begins not to wax old aſſoon as it begins to live. Life and Death are inſeparable companions which follow each other at a neer diſtance, and tread even upon the ſame ſteps. God himſelf, ſaith *Tertullian*, is as it were ingaged thereunto by his word, and all creatures at their birth are obliged unto it by promiſe at the very inſtant they enter into the world.

Hoc ſtipulata eſt Dei vox, hoc ſpopondit omne quod naſcitur, &c. Tertul. lib. de an. cap. 30.

Life notwithſtanding hath no regular periods, and though he that made every thing with weight and meaſure, hath ſhut up Creatures in the circle of Ages, yet he hath not preſcribed them equall limits; but there are ſome

ſome who make their voyages longer or ſhorter than others. However in vain is it to ſtray, and take by-wayes: For we muſt either in the morning, at noon, or in the evening arrive at our Lodging, and after a thouſand and a thouſand windings at our finall reſting place. It is there, ſaid *Caliſthenes*, where Fathers and Children, young and old, wiſe men and fools, the ſtrong and weak, and even the demi-Gods, find themſelves confuſed with Plants and beaſts. Death (ſaid a Favourite of *Juſtinian*) pitcheth every where his tents, and we as often hear mournfull Ditties under Velvet Canopies, and in Balliſters of Ivory, as under Pavillions of coarſe Cloth, and Cottages thatch'd with ſtraw. We ſee in Town-ditches, and under the duſt of Battells, Captains lying amongſt Souldiers. We behold under mercileſs blades, and amongſt Scymiters, people lying with their Magiſtrates: And at beſt there are but ſome Stones, ſome Ciphers, and Epitaphs which diſtinguiſh them. Death then is more juſt and civill than birth. The laſt hath Complacences for ſome, and rigours for others; but the firſt is indifferent towards all, and we ſee at her feet, Scepters amongſt Scyths, with this Inſcription, *I ſpare no man*. Death ſuffers not its ſelf to be corrupted by favour, it is on the River of oblivion, and all the bodyes he ferries over in his Boat are naked, not to appear different one from the other. It was for this reaſon, as the incomparable *Picus* of *Mirandula* ſaid; Wiſe men during their lives, and eſpecially upon the approach of death, ought to perform ſuch actions as their memory might be immortall, to the end if Death be common to them, the manner of dying might be peculiar. The Phœnix is no leſſe ſubject unto death than Owles, but Owles dye in the night, and in a hollow place of ſome rotten Tree: Whereas the Phœnix expires in the rayes of the Sun, and upon a pile of Cinnamon and Musk. The Swan is no more exempt from it than the Raven: But the Raven dyes craking upon ſome carri-

Caleſthenes, M. S.

The Motto of Death *Nemini parco.*

Moſt important advice.

on,

on, and the Swan ſinging upon the bank of ſome fair River.

Jacob, who as the Father of Nations ſeemd to have right unto Immortality, was yet no more immortall than *Eſau*; but their death will be very different. For *Eſau* dyes ſuddenly like a Raven, and an Owl; but *Jacob* a far off ſaw his hours approching; like a Phœnix, and as a Swan which ſings according to the common ſaying, when he is breathing his laſt.

Factique ſunt omnes dies vitæ illius Centum quadraginta ſeptem annorum. Gen. 47. v 28.

He was a hundred forty and ſeven years old when he perceived the arrivall of that moment which was to finiſh the courſe of his life. Then this happy Patriark commanding *Ioſephs* preſence ſaid unto him;

Cumque appropinquare cerneret diem mortis ſuæ vocavit filium ſuum Joſeph, & dixit ad eum: Si inveni gratiam in conſpectu tuo pone manum tuam ſub femore meo, & facies mihi miſericordiam & veritatem, ut non ſepelias me in Ægypto. Gen. 47. v. 29.

My Son, it is time for me to dye, there is no appeal. I goe whither Abraham *and* Iſaack *are gone before, and you ſhall come thither after me. Mean-while I prithee, if thou lov'ſt me, put thy hand under my thigh, and aſſure me that after my death thou wilt tranſport my body out of* Egypt *into* Chanaan, *to bury it in the Sepulcher of my fore-Fathers. This is all I ask, and all the favour I expect from thy love and goodneſs.*

Sed dormiam cum patribus meis, & auferas me de terra hac condaſq; in ſepulchro majorum meorum. Gen. 47. v. 30. Rupertus hic.

Jacob had reaſon to deſire to be carried into *Chanaan*, and laid in the monument of his Anceſtors: for this was the Land promiſed to his Children, and which was to be one day conſecrated by the worſhip of God, and by the preſence of the Meſſias. As for the the Oath to which he oblig'd *Ioſeph*, it did not proceed from any diſtruſt of his affection and fidelity, but it was only done to the end, that if *Pharaoh* ſhould hinder him from rendring this duty unto his Father, he might anſwer, he was engaged thereto by Oath.

Adoravit Iſrael Deum converſus ad lectuli caput. Gen. 47. v. 31. Ribera in c. 11. ad Heb. Abulenſis, Et alii hic.

After this proteſtation *Jacob* adored God, firſt turning his head towards the beds ſide, where *Joſeph* ſtood, and directly towards the Eaſt, becauſe it was in this place, they were accuſtomed to offer Sacrifices and erect Altars, or rather to caſt ſome look towards the Land of promiſe on which he had already placed all his hopes and deſires.

His ita tranſactis nunciatum eſt Joſeph quod ægrotaret pater ſuus, qui aſſumptis duobus filiis Manaſſe & Ephraim, ire perrexit. Gen. 48. v. 1.

Afterwards

Afterwards *Jacob* chancing to fall ſick, the news of of it was preſently brought unto *Joſeph*, who immediatly took with him his two Sons, *Manaſſes* and *Ephraim*, to ſee him once more, that they might receive his laſt Benediction.

Dictumq; eſt Seni: Ecce filius tuus Joſeph venit ad te. Qui confortatus ſedit in lectulo. Gen. 48. v. 2.

At the report of *Ioſephs* return, *Iacob* more vigorous than before, raiſed himſelf half up in his bed, and perceiving him entring, he ſaid unto him;

My Son, it is neceſſary thou ſhould'ſt know that the Omnipotent God of my forefathers appeared unto me in Luz, *which is in the Land of* Chanaan, *to give me his benediction, and to aſſure me I ſhall be the Father of a long poſterity, and that one day my Children ſhall be heirs of this moſt bleſſed Land. I adopt then thy two Children which were born in* Egypt, *before I came into theſe parts and I will have them from hence-forth reputed no leſs mine than* Ruben *and* Simeon.

Et ingreſſo ad ſe ait: Deus omnipotens apparuit mihi in Luza, quæ eſt in terra Chanaan, benedixitq; mihi. Gen. 48. v. 3.

Et ait: Ego te augebo, & multiplicabo, &c. Gen. 48. v. 4.

Duo ergo filii tui, qui nati ſunt tibi in terra Ægypti, antequam huc venirem ad te, mei erunt. Ephraim & Manaſſes, ſicut Ruben & Simeon reputabuntur mihi. Gen. 48. v. 4.

Thereby *Ioſeph* came to know that *Manaſſes* and *Ephraim* ſhould have their Tribes a part, and their ſhare of ſucceſſion in *Chanaan*, as well as *Ruben* and *Simeon*, and his other Children, which was the cauſe he farther ſaid unto *Ioſeph*, that if he chanced to have other Children, they ſhould be only in ſuch ſort eſteemed his, as not to have other Tribe than that of *Manaſſes* and *Ephraim*, and no other ſhare of the Poſſeſſions in *Chanaan*.

Reliquos autem quos genueris poſt eos, tui erunt, & nomine fratrum ſuorum vocabuntur in poſſeſſionibus ſuis. Gen. 48. v. 6.

Rachel was not forgotten in his Will, for *Iacob* having ſpoken of his Children, remembred her, and ſaith to *Ioſeph*;

My Son, I adopt thy Children: for Rachel *by whom I might yet have had more Children dyed too ſoon for me, and for the good of my whole Family. It was at my return from* Meſopotamia, *in the Land of* Chanaan, *and very neer unto* Ephrata, *that is* Bethelem, *where ſhe is interred.*

Mihi enim quando veniebam de Meſopotamia mortua eſt Rachel in terra Chanaan in ipſo itinere, & ſepelivi eam juxta viam Euphratæ quæ alio nomine appellabatur Bethlem. Gen. 48. v. 7 Vatablus hic.

It is probable, that *Iacob* might have ſaid more, and that he might have ſtaied longer upon the ſad memory

of his dear *Rachel*, if at the ſame time he had not had a glimpſe of *Manaſſes* and *Ephraim*, whom *Ioſeph* preſented to him, to receive a ſecond time his Benediction.

Adduc, inquit, eos ad me, ut benedicam illis. Gen.48.v.9.

I know not whether *Ioſeph*, and all that were Witneſſes of this interview could reſtrain their tears: But to ſpeak the truth, it was a ſpectacle worthy of compaſſion to behold *Iacob* upon his death-bed, ſtriving to ſee the two Children of *Ioſeph*, who drew neer him, and whom he could hardly have known, if *Ioſeph* had not named them, and aſſur'd him, that they were his Children. Then both of them caſt themſelves gently on his body, which *Iacob* feeling, he kiſſed them one after the other, and then having embraced them, he turned his eyes towards *Ioſeph*, and ſaid unto him.

Oculi enim Iſrael caligabant præ nimia ſenectute, & clarè videre non potterat. Gen.48.v.10.

Appliciteſque ad ſe deoſculatus eſt, & circumplexus eos. Gen.48.v.10.

Dixit ad filium ſuum, non ſum fraudatus aſpectu tuo: inſuper oſtendit mihi Deus ſemen tuum. Gen.48.v.11.

· *My Son, what a happineſs is it for me to ſee thee before I dye? Ah! ſurely I never could have believed it: But at laſt he that never forſakes thoſe who ſerve him, hath hitherto preſerved thee, and it is he who at this inſtant makes me enjoy the ſight of thee, and thy Children.*

Iacob notwithſtanding, did not ſuffer *Manaſſes* and *Ephraim* to depart, but held them ſtill in his arms and on his breaſt, untill *Ioſeph*, who feard they might diſeaſe him, removed them. Which being done, he caſt himſelf on his knees neer *Iacobs* bed to adore his God, and to thank him for the favours his goodneſs had imparted to him. Afterwards, perceiving that this holy man, by little and little drew neer his end, he ſet *Ephraim* at his right ſide, and *Manaſſes* at his left, to place *Manaſſes* on the right hand of *Iacob*, *Ephraim* on the left. But *Iacob* who ſaw leſs with the eyes of the body, than with thoſe of his ſoul, and who conſidered not ſo much the preſent as the future, holding his arms acroſs, laid his right hand on the head of *Ephraim*, who was the youngeſt, and his left on *Manaſſes*, who was the eldeſt, and bleſſed them both in this manner.

Cumque tuliſſet eos Joſeph de gremio patris adoravit pronus in terram. Gen.48.v.12.

Et poſuit Ephraim ad dexteram ſuam, id eſt, ad ſiniſtram Iſrael, Manaſſen verò in ſiniſtra ſua ad dextram ſcilicet patris, applicuitq; ambos ad eum. Gen.48.v.13.

Benedicitque Jacob filiis Joſeph & ait, Gen.48.v.15.

Deus in cujus conſpectu ambulaverunt patres mei, &c. Gen.48.v.15.

I beſeech with my whole heart, that God in whoſe preſence my fore-Fathers, Abraham *and* Iſaack, *have walked, that God who nouriſhed me from my tendreſt youth even to this day, that Angel who hath guarded me from all evill, to vouchſafe a bleſſing unto theſe two Children. Let my* name, and that of *my fore-fathers* Abraham *and* Jſaack, *be earneſtly called upon for them, and may they have large increaſe upon the earth.*

Angelus qui eruit me de cunctis malis, benedicat pueris iſtis, & invocetur ſuper eos nomen meum. &c. Gen.48.v.16.

Joſeph grew ſad, ſeeing his father laid his right hand on the head of *Ephraim*, and endeavoured to put it on that of *Manaſſes*, advertiſing *Jacob* that he had taken the younger for the elder brother.

Videns autem Joſeph quod poſuiſſet pater ſuus dexteram manum ſuper caput Ephraim graviter accepit, &c. Gen.48.v.17.

But *Jacob* anſwered, that he well knew what he did, and that for the reſt *Manaſſes* ſhould be powerfull in people, and in all ſorts of poſſeſſions. But that *Ephraim* though he were the leaſt and youngeſt ſhould exceed him, and have a larger poſterity than he.

Qui renuens ait, Scio fili mi, ſcio, & iſte quidem erit in populos & multiplicabitur: ſed frater ejus minor, major erit illo, & ſemen illius creſcet in gentes. Gen.48.v.19.

In effect, he gave them his benediction, and preferring the youngeſt before the eldeſt he finiſhed this Ceremony in ſaying,

Benedixitque eis in tempore illo dicens: in te benedicetur Iſrael, atque dicetur, faciat tibi deus ſicut Ephraim & Manaſſe. conſtituitque Ephraim ante Manaſſen. Gen.48.v.20.

Iſrael ſhall be bleſſed in you, and when Parents ſhall give their bleſſings unto their Children, they ſhall beſeech God to multiply them as he hath Multiplyed thoſe of Ephraim *and* Manaſſes.

After this *Jacob* began to turn himſelf towards *Joſeph* to advertiſe him that he was now dying, and that for the reſt God would be with him and his Children, and would bring them all back into the Country of their fore fathers.

Et ait ad Joſeph filium ſuum: Ecce ego morior & erit Deus vobiſcum, reducetque vos ad terram patrum veſtrorum. Gen.48.v.21.

In fine, he gave unto *Ioſeph*, as a birth-right above his Brethren, the Land he had in *Sichem* which was one of the faireſt parts of his poſſeſſions, and which he particularly affected, as having formerly acquired it by force of armes from the *Amorites*.

Do tibi partem unam extra fratres tuos quam tuli de manu Amorrhæi in gladio & arcu meo, Gen.48.v.22.

Chap. XI.

The last Will and Testament of Jacob, *containing the benedictions given unto the twelve* Patriarks.

It is a difficult Art to die well.

AMongst all the exercises of life there is not any one more necessary and more important than timely to learn the manner of dying piously. Death layes every where ambushes for us, and only waits for the hour to surprise us: But there is scarce any person who can dispose himself to expect it, by reason the bare thought of it useth to terrifie us. Nevertheless wee must grow familiar with this cruell tyrant, and perform very often during life what wee could wish lay in our power to doe at the hower of death, otherwise wee find our selves surprised, when this Mercilesse executioner takes a trumpet in his hand to sound the last retreat which must be made unto the tomb. Then is it that the loudest talkers become dumb, and that the boldest are wholy out of countenance, and many in this state are so far from thinking on others, as they hardly know themselves.

Vocavit autem Jacob filios suos, & ait eis: congregamini ut annuntiem quæ ventura sunt vobis in diebus novissimis. Gen. 49. v. 1.

It is a great comfort nevertheless, to have words and blessings in our mouths even to the last gasp, and to be able to dye like *Iacob*, who drawing neer his passage, called together his Children, and particularly remonstrated unto each of them in these termes, the condition and course wherein their affaris should be in ti meto come.

Ruben primogenitus, tu fortitudo mea, & principium doloris mei: prior in donis, major in imperio. Gen. 49. v. 3.

Ruben my Eldest Son, I gave thee life being in the flower and strength of my age, thou art the first, for whom I had those cares and disquiets which fathers commonly have in the education of their Children: Thy advantages and privileges ought to be greater than those of others, and thy posterity more powerfull than that of thy brethren. Na-

Nature made thee their Chief, and their Prince: But the Justice of God who never leaves a Crime unpunished, will revenge that which thou hast committed in staining my bed; And as odours which are tainted, lose their vertue; so the effusion and prostitution thou hast made of thy self will occasion that thy race and posterity shall never be considerable, either by Authority, Number, or Riches.

Effusus eris sicut aqua, non crescas: quia ascendisti cubile patris tui, & maculasti stratum ejus. Gen. 49. v. 4.

Simeon and *Levi*, impious Warriors, whom a blind fury hath rendred, more like than nature, and bloud, you are the Instruments and Authors of the unjust and bloudy slaughter of the Sichemites: I did not approve the effects of your cruell revenge, when it was executed, I then condemn'd it, and shall condemn it now dying, and detest the fury and brutish perfidiousness which made you surprise and massacre *Hemor*, *Sichem*, the Father and Son with their Subjects; The disclaim I made of your cruelty shall not be without effect: Because you have conspired to doe mischief, you shall be for ever separated; So obstinate and inveterate hatred as yours deserves a lasting chastisement, which will take from you all the power of re-uniting your selves to execute your wicked designs.

Simeon & Levi fratres: vasa iniquitatis bellantia. Gen. 49. v. 5.

In consilium eorum non veniat anima mea, &c. Gen. 49. v. 6.

Maledictus furor eorum, quia pertinax, & indignatio eorum, quia dura: dividam vos in Jacob, & dispergam eos in Israel. Gen. 49. v. 9.

Juda, you shall be praised and honoured by your Brethren, they shall adore and acknowledge you for their King, you shall triumph over your enemies, and be more dreadfull than a young Lion whom hunger excites to the rage which is naturall to him; you shall march with your victorious Army, to make the Usurpers feel that they shall not long enjoy their tyrannicall Conquests. The happiness inseparably fastned to your Arms shall render you formidable, when you are in peace, and you shall have no neighbour so bold, as to declare warre against you, to regain what you have taken from him.

Juda, te laudabunt fratres tui: manus tua in cervicibus inimicorum tuorum, adorabunt te filii patris tui. Gen. 49. v. 8.

The Crown shall not depart out of the house of *Juda*, and it shall give Kings unto *Judea*, even till the com-

Non auferetur Sceptrum de Juda, &c.

Donec veniat qui mittendus est: & ipse erit expectatio gentium. Gen.49.v.10.

comming of the Messias, who will be the desire and generall expectation of all Nations in the World. This great Prince shall unite the Jews and Gentiles, and these two people shall make but one. It is true that this union shall cost him dear: for having but one deportment and countenance, to which all people shall bear respect, and invest him with the power of commanding them as a Soveraign, his eyes being full of splendour and lightnings, He being the most beautifull, and most accomplish'd of all men, will not rest satisfied by his incomparable attractives to vanquish hearts, and linck them fast together; but will mingle an effusion of his Divine bloud to perfect this alliance, and wil die in bloud his sacred body, which as a Robe & pretious Mantle shal cover the wonders of the Divinitie personally united to him.

Pulciores sunt oculi ejus vino, & dentes ejus lacte candidiores. Gen.49.v.12.

Vide Tertul. S. Ambros. ubi de benedictione patriæ, c. 4. & S. Chrys.

Zabulon littore maris habitabit, & in statione navium pertingens usq; ad Sidonem. Gen.49.v.13.

Zabulon shall dwell on the Sea-shore, and in the Havens which are on the coasts of *Palestine*, even as far as the City of *Sidon*.

Issachar asinus fortis, accubans inter terminos, Gen.49 v.14.

Vidit requiem quod esset bona, & terram quod optima, &c. Gen. 49.v.15.

Issachar shall make choice of a more happy and quiet life, he shall delight in Tillage, and the fertile land which shall fall to his lot he shall cultivate with no lesse peace than perseverance. His pains shall not be fruitless, and in the Continent he shall have all the advantages of those Countries which lye neer the Sea, making an exchange with them of its Corn and fruits for those Merchandises which come from remote Nations: Hee will impart the riches which agriculture shall afford him, unto those who shall govern the Republick, and purchase his repose by the Contributions he shall voluntarily give for the maintenance of such as bear Arms, so long as he shall live quietly in the heart of his Possessions.

Dan judicabit populum suum, &c. Gen. 49.v.16.

Fiat Dan coluber in via, cerastes in semite, mordens ungulas equi, ut cadat ascensor ejus retrò. Gen.49.v.17.

Dan shall be the Judge of his people, as well as of the other Tribes of *Israel*; *Dan* by surprise shall ruine his enemies, even as Snakes which hide themselves on the sides of high-wayes to destroy Passengers, who stand not sufficiently on their guard; or as that crafty Serpent which bites the hoof of a Horse, to make his rider fall, and

and to infect him with his venom, when he is thrown on the ground. Notwithstanding the artifices men may use to defend themselves; I shall never think, that all their forces, and wiles, can equall the effects of the Protection which the Messias will give us: I shall always expect it, and never believe that there is any assurance comparable to that which we shall receive from the affection and power of this great Prince.

Salutare tuum expectabo domine. Gen.49. v.18.

Gad accinctus præliabitur ante eum; & ipse accinget retrorsum. Gen.49.v.19.

Gad having received his share, shall march in the head of his Brethren, to establish them in their Possessions, and returning unto his Territories loaden with Booty, he will make his retreat in so good order, as he shall not be disturb'd by his enemies.

Aser pinguis panis ejus, & præbebit delicias Regibus. Gen.49. v.20.

Aſer shall possess the portion of *Palestine* which looks towards the Sea; this Land doth produce all things desirable for the entertainment and comfort of life, both Corn and Fruits are there so excellent, as they will serve for delicacies unto Kings.

Cervus emissus, & dans eloquia pulcritudinis. Gen.49. v.21.

Vide Caietanum & Lipoman.

Nephtali will testifie his courage, casting himself into dangers, to defend his Brethren, and shall give them cause to admire and praise him. He will break all the obstacles which shall oppose his generous design, as a wounded Hart, which though timorous by nature, breaks yet sometimes through the toyls of Hunters, and from the cruell teeth of Dogs, to defend that life which they would violently take from him.

Filius accrescens Joseph, & decorus aspectu, filiæ discurrerunt super murum. Gen.49. v.22.

Sed exasperaverunt eum, & jurgati sunt, invideruntq; illi habentes jacula. Gen.49. v.23.

The felicity of *Joseph* shall still increase, his beauty is so extraordinary, as Ladyes esteem'd themselves happy to see him, and they plac'd themselves at Dores and Windows to look on him as he passed through the streets: Nevertheless, such as ought most to love him, have conspired his ruine, and transported by a furious passion of envy sought to hinder the effects of the promises of Heaven. But as the designs of men cannot alter the decrees and ordinances of God: So Innocence prov'd stronger than malice, and the Chains wherewith his unchaste Mistris had loaden him, and the slavery

ſlavery to which his own Brethren had reduc'd him, were the means whereof Divine Providence made uſe to make him King of *Egypt*, and to ſecure and preſerve the goods and lives of thoſe who wiſhed his death.

Deus patris tui erit adjutor tuus. Gen.49. v.25.

My moſt dear Son, the God whom thy Father adoreth, will alwaies aſſiſt thee; he will repleniſh thee with benedictions, and cauſe the moſt favourable Dews to fall upon thy Lands; he will cauſe ſtreams of living water to flow into their boſome and bowels, for the refreſhing, and inlivening thy Roots, Plants and Trees; Thou ſhalt have a particular bleſſing in thy Children, and their great numbers ſhall manifeſt that thou art the object of the deareſt and moſt exquiſite Providences which God declares to have for men.

Vide Lyram, Abul. Per. Rupert. Cajet. Lip.

Thy Father hath been more favoured than his Anceſtors, thou ſhalt enjoy both their favours and mine, and the bleſſing I promiſe thee ſhall never ceaſe, untill God having given himſelf unto men in the perſon of the Meſſias, ſhall no longer teſtifie his particular affection towards his Friends in giving them periſhable goods. All theſe graces and favours are due unto thy vertue which hath conſerved its ſelf without ſtain, and hath alſo rendred thee as conſiderable amongſt thy Brethren, as the Nazarites who peculiarly conſecrate themſelves unto the ſervice of the Divine Majeſty.

Benjamin as a ravenous Woolf ſhall in the morning devour his prey, and in the evening ſhare and divide the Spoiles.

Benjamin Lupus rapax mane comedet prædam, & veſpere dividet ſpolia. Gen.49. v.27.

Behold the Benedictions *Jacob* by heavens direction gave to each of his Children. He afterwards recommended unto them the Buriall of his body in the Tomb of his fore-Fathers, and having exhorted them to remain conſtant in the ſervice of God, dyed peaceably in his bed.

Vide Procop. Euſeb. Theodoret. Abul. &c. Et præcepit eis dicens: Ego congregor ad populum meum, ſepelite me cum patribus in ſpelunca duplici quæ eſt in agro Ephron Hethæi. Gen.49. v.29.

Can we repreſent unto our ſelves an end more ſweet and quiet? I well know that the like deaths are ſeen in ſacred Houſes. I have ſeen ſuch with mine own eyes, and

and with my ears I have heard of ſome *Jacobs* who have cloſed their mouths with Benedictions and Canticles of Victory. I have ſeen ſtanders by, bath'd in tears, and yet their hearts fill'd with Joy, receiving the laſt words and benedictions of dying men. I know that the like effects are ſometimes ſeen in the world; and there have bin ſome Kings and Queens, Fathers and Mothers, Men and Women, of all ſtates and conditions, who have ſpoken on their death-beds with ſo much Judgement and force of ſpirit, as if they had been upon a Throne, or in a Pulpit. Likewiſe from thence Edicts, Lawes, and Leſſons are heard, in which there can be no deceit nor diſguiſment. But it will be granted me, that theſe examples are very rare amongſt thoſe whoſe lives paſs away in noiſe and tumult: For Death is an Eccho which anſwers life, and a night which reſents the Calm, or elſe the Storms of the day which preceded. And truly, what can a dying man ſay, who hath lived in the intriges of Fortune, in the Labyrinth of Law-ſuites, in the incombrances of a Family, in an abyſſe of paſſions, and in a hell of Miſeries? after this, what can you expect from theſe infortunate Parents, and from theſe miſerable friends, which cannot ſay any thing to themſelves, but that they are hopeleſſe? Ah! what farewell? what ſeparation? and what kind of death?

Children of Saints, predeſtinate Souls, happy Succeſſors of *Jacob*, fall not into theſe precipices, but follow the way and tracks which are marked out to you by your fore-fathers. And thou, my dear Reader, build at leaſt an Oratory in thy heart, and make a Temple of thy houſe, and an Altar of thy Bed, where thou maiſt offer unto God, what thou haſt, what thou art, and what thou haſt been. In fine, have then words in thy mouth for thy ſelf, for thy Children and Friends, to the end having given thy benediction to thoſe that have deſerved it, thou maiſt obtain the bleſſing of God, who is thy Father, thy King, thy Maker, and thy laſt end.

Chap. XII.

The Lamentations of Joseph *for the Death of* Jacob.

NAture useth to exact duties which cannot be deny'd her without Injustice, and some kind of cruelty. A man must have the soul of a Tyger to be devoyd of grief and resentment for the miseries of a Parent or friend, then chiefly when he either hears them related, or is a witness of them. I know there are shamefull defects and misbeseeming a good courage; and sometimes teares and sighes serve but to vent weaknesses, and to betray the constancy wee ought to have: But very often there are Tributes which must be payed unto love and piety; And such tears as these (saith St. *Ambrose*) quench the ardors of our Souls, and cause our sincerest and most tender affections sweetly to evaporate by our eyes. These are generous tears and impositions unto which the noblest persons are most obliged. For my part I laugh at certain slight Philosophers who study to shew in their Stoicall countenances, and hold as the Principle of their *Academy*, That we must be always equall without distinguishing, That there is a certain equality, more proper to a marble Statue, than to a reasonable man. The wisest Philosophy hath far better Maxims, and one of her Axiomes is, that There are times & occasions which require sentiments of Joy, and other seasons which demand expressions of grief. And truly were it a hansome thing to see a Son with a smiling countenance and dry eyes at the Tomb of his father? It would be a strange spectacle to see him in the midst of a banquet, and at a Ball, when his Father is laid in the earth; and I would willingly know amongst what nations, and in what sect, there are lawes which dispense with what is due unto the sweet memory of the living and dead. Above all, the custome of un

Ipse dulces lacrimæ sunt, ipsi fletus iucundi, quibus restinguitur ardor animo & quasi relaxatus evaporat affectus. Ambr.

funerals, and those ceremonies which, though very different, have been alwayes observ'd in like accidents, are so just and antient, as wee cannot condemn them without accusing the first men in the World, and those eminent persons who have been the Masters of virtue and piety.

Witness *Joseph*, who having received in his bosome, and into his mouth, the last groans of his father, cast himself on his body, and whilst he watered his face with tears, procur'd Physicians to imbalm him according to the custome of the *Egyptians*, who spent seaventy dayes in mourning for *Jacob*. After which *Joseph* ask'd and obtain'd leave of *Pharaoh* to conduct him unto the Monument he had bought in *Canaan*, to which he was followed by the old men of *Egypt*, and by all the most antient Officers of the kings house. I find not in what ranck *Josephs* brethren went, but they were accompanied thither by a great number of Chariots and horse-men, which joyn'd together, made up a great Convoy, although all the Children and troops had been left in the land of Gessen.

In fine, they all ariv'd at a spatious place which was beyond *Jordan*, which the *Hebrews* called *Atad*, by reason it was covered all over with Thorns, and which now bears the name of *Betagla*, which is as much to say, the lodging of the circle, because the Children of *Jacob* set themselves there in order to perform the Ceremonies of the funerall, and to deplore the losse of their father with the greatest demonstration of sorrow, all which was performed in the court of *Atad*, and in this house of tears, for the space of seaven intire dayes. Afterwards *Joseph* with his brethren, and all the rest of the Convoy, return'd into *Egypt*, to settle themselves in their usuall employments. Now it was there, where fear which is the inseparable companion of a guilty soul, had leisure again to agitate these poor wretches, who perswaded themselves that having lost their

Quod cernens Joseph, ruit super faciem patris flens, & deosculans eum, Gen. 50. v. 1.
Præcepitque servis suis medicis, ut aromatibus condirent patrem Gen. 50. v. 2.
Flevitque eum Ægyptus septuaginta diebus. Gen. 50. v. 3.
Dixitque ei Pharao: ascende & sepeli patrem tuum sicut adjuratus es. Gen. 50. v. 6.
Quo ascendente ierunt cum eo omnes senes domus Pharaonis, cunctique majores natu terræ Ægypti. Gen. 50. v. 7.
Domus Joseph cum fratribus suis, &c. Gen. 50. v. 8.
Habuit quoque in comitatu currus & equites, &c. Gen. 50. v. 9.
Absque parvulis, & gregibus atque armentis quæ dereliquerant in terra Gessen. Gen. 50. v. 8.
Venerunt que ad aream Atad quæ sita est trans Iordanem, &c. Gen. 50. v. 10.
ubi celebrantes exequias planctu magno atque vehementi impleverunt septem dies. Gen. 50. v. 10.
Reversusque est Joseph in Ægyptum cum fratribus suis. Gen. 50. v. 14.
Quo mortuo timentes fratres ejus, & mutuo colloquentes: ne fortè memor sit injuriæ quam passus est, & reddat nobis omne malum quod fecimus. Gen. 50. v. 15.

their Father, there remained nothing for them but a Judge in the person of their Brother, who had motives powerfull enough to revenge himself of their disloyalty. Some remedy must then be found to oppose the danger which threatned them. To this effect they chose one amongst them, who should goe unto *Joseph*, and whose Commission was to inform him, that *Jacob* their deceased Father of happy memory had commanded them at his death to tell him, that he desired him to forget what was past, and they all conjur'd him in his name to grant this favour.

Mandaverunt ei dicentes : pater tuus præcepit nobis antequam moreretur, Gen. 40.v.16 Ut hæc tibi verbis illius diceremus : obsecro, ut obliviscaris sceleris fratrum tuorum, &c. Gen.50.v.17.

Which *Joseph* hearing, he began to weep, and his tears serv'd to assure his Brethren, who cast themselves at his feet, taking at the same time the boldness of their own accord to demand that Pardon from him, which they had already solicited by the means of *Benjamin*, or some other, who they believed would be more acceptable to him; adding besides, that they were all his Servants, and resolved to live and dy in that quality: To which *Joseph* answered, that they need not fear any thing, that he would take care of them, and of all their Children, and for the rest he would not be less pitifull towards them than God, whose example he follow'd, and who had changed all their evill purposes into favourable occasions to procure his good, having also raised him, as it were, on a Throne of honour, and power, by the same Arms they had used to precipitate him into an Abyss of miseries and calamities.

Quibus auditis flevit Joseph. Gen.50.v.17. Venerunt que ad eum fratres sui, & prosternentes adorantes in terram, dixerunt, servi tui sumus. Gen.50.v.18. Quibus ille respondit: Nolite timere; Ego pascam vos & parvulos vestros, &c. Gen. 50.v.21.

Behold the sense of a noble Soul, and of a generous courage, whose tears did not resemble those of Crocadiles, nor such kindnesses as are used by Apes which strangle in flattering, and in shedding feign'd tears.

Revenge is only proper unto weak minds, whereas Clemency resides alwayes in a strong spirit. Cruelty is a Tyranny, and meekness a true Empire: To want the power of retaining any bad resentment is to be invulnerable; And those souls also on the contrary, are alwayes covered

red with Wounds and Ulcers which keep in their hearts desire of revenge, and cannot grant a Pardon. This is more deplorable, in respect neither God nor Man have any compassion for those who cannot afford it unto the miseries of others: And on the contrary, either soon or late, there are treasures of graces for those on whom good nature or vertue bestows those amiable inclinations, which are mortall enemies to revenge and cruelty.

And it was, I assure my self, upon this occasion, and to gratifie *Joseph* for the good entertainment he had given his Brethren, and the sweet correspondeney he endevoured to hold with them in despight of all the bad Offices he had received from them, that all the powers of Heaven and Earth combin'd to render him perfectly happy, almost during the whole course of his life, which reached to one hundred and ten years, at the end of which he saw himself invironed by his Children, and by his Childrens Children, even to the third generation, who at last rendred him all the same duties which they had done unto *Jacob*: for being dead, they imbalmed him, and his bones a long time after were carried into the Land of promise, according to the desire of this great Patriarch, from whose end, as from that of his forefathers, we ought to conclude, that it is good to lead a vertuous life, that we may dye holily. *Wee dye every hour, and our life is a living death, which consumes of it self: our looks, our vows, our words, our gestures, and all our motions are steps which conduct us to the Tomb.*

Vixitque centum decem annis. Gen.50. v.22. Et vidit Ephraim filios usque ad tertiam generationem. Gen.50. v.22. Et conditus aromatibus, repositus est loculo in Ægypto. Gen.50. v.25.

THE HOLY HISTORIE, FIRST TOME. *MOSES.*

FIFTH BOOK.

CHAP. I.

His Birth and Education.

Filii Iſrael creverunt, & quaſi germinantes multiplicati ſunt, ac roborati nimis implevérunt terram. Exod. 1 v. 7.
Creverunt Hebræi divinitus fœcundata eorum multitudine. Aug. lib. 18. de Civit. c. 7.

THe prodigious increaſe of the people of *Iſrael*, in the Land of *Egypt*, after the deceaſe of *Jacob*, and of all his Children, was not only a work of Nature, but a miraculous effect of Divine Providence, which inkindled the Aſhes of theſe bleſſed Patriarcks, and intended that their Tombs ſhould be an unexhauſtible Spring of life and immortality.

Surrexit interea Rex novus ſuper Ægyptum, qui ignorabat Joſeph. Exod. 1. v. 8.
Et ait ad populum ſuum: Ecce populus filiorum Iſrael multus, & fortior nobis eſt. Exod. 1. v. 9.

Egypt nevertheleſſe was too much blinded to penetrate theſe ſecrets; And *Joſeph* being dead, he that took the reigns of the Empire not knowing the ſervices, this wiſe Miniſter of State had rendred unto his Predeceſſors for the ſpace of fourſcore ~~years,~~ ſeeing that the Iſraelites went on daily increaſing in forces and men, reſolv'd to humble and ſuppreſſe them, leſt in time they might chance to joyn themſelves with the enemies of

of his Kingdom, and form a Party againſt the State.

Nevertheleſs, they were like thoſe Grains which ſhoot out of the Earth, and bear a thouſand little Ears, which the Wind, Sun, and Rain beat not down, but to make new productions. But this young *Pharaoh* who began to Reign, hath not eyes quick enough to diſcern theſe myſteries, and his hand, though moſt powerful, was yet too weak to deſtroy this fair Nation.

Venite, ſapienter opprimamus eum, ne fortè multiplicetur, & ſi ingruerit contra nos bellum, addatur inimicis noſtris, expugnatiſque nobis egrediatur de terra. Exod. 1. v. 10.

Jacob is dead, *Joſeph* is deceaſed, and this illuſtrious Colony which left *Canaan* to come into *Egypt*, hath followed *Abraham* and *Iſaac*, They are no more, but the Children of their Children, and their Poſterity ſhall never end.

In vain is it to caſt them into ſervitude, to impoſe on them a yoke a thouſand times more cruel than death, and to load them with Irons like Victims: Theſe puniſhments, this bondage, and all theſe chains ſerve but to reinforce their Bodies; and me thinks the ſweat which drops from their Fore-heads in the midſt of their pains, is converted into the Juice of Life, which renders them marvellouſly fruitful.

Quantóque opprimebant eos, tantò magis multiplicabantur, & creſcebant. Exod. 1. v. 12.

Have you not ſeen a River which iſſueth imperiouſly after it had paſſed through the midſt of Rocks? There are no banks, nor limits, nor any obſtacles which it draws not a long with it; It ſwells, the more it is reſtrained, and commonly its higheſt elevations grow from its greateſt falls. Thus the people of *Iſrael*, little in their Birth, and as a little Rill in its ſource, increaſeth, the more it is reſtrained; and like an impetuous torrent, which hath broken its Banks, it extends it ſelf in a prodigious maner.

Oderuntque filios Iſraël Ægyptii, & affligebant, illudentes eis. Exod. 1. v. 13.
Atque ad amaritudinem perducebant vitam eorum, operibus duris luti, lateris, omnique famulatu, quo in terræ opéribus premebantur: Exod. 1. v. 14.

This was the occaſion of the mortal hatred the *Egyptians* conceived againſt all this Nation. This was alſo the cauſe, why the *Amenophits*, newly aſcended on the Throne of *Pharaoh*, fearing to be carried away with his people by this Inundation, eſtabliſhed mercileſs Officers which uſed the *Hebrews* like Gally-ſlaves, giving

ving them neither truce nor repoſe, in their painful and diſhonorable imployments, wherein they would have periſhed with hunger, thirſt, and toyl, if God had not preſerved and rendred them, as I have ſaid, more vigorous and ſtrong than before.

Dixit autem Rex Ægypti obſtetricibus Hebræorum, &c. Exod. 1. v. 15.

This was the cauſe, why this yong Tyrant reſolved to ſtifle children, iſſuing forth of their Mothers Wombs, and to force away Fruits, even in their Bud, becauſe he could not deſtroy their Fathers; and ſince theſe Trunks were too deeply rooted, to be pluck'd up.

Præcipiens eis: Quando obſtetricabitis Hebræas, & tempus partus advenerit, ſi maſculus fuerit, interficite eum, ſi fœmina, reſervate. Exod. 1. v. 16.

To this effect, he caus'd the Midwives of *Egypt* to be brought before him, and commanded them cunningly to kill all the Male-children of the *Hebrews*, and to ſave all the Femals, when they ſhould aſſiſt their Mothers at their Labors; but God did not permit ſo horrid a cruelty: For theſe women, no leſs good than prudent, deteſted ſo execrable and brutiſh a deſign; and notwithſtanding all the edicts and threats of *Pharaoh*, they reſolved to preſerve the Male-children, though with the danger of their own lives: Whereupon, being interrogated, they anſwered, That the women of *Judea* were not like the *Egyptians*, and that they knew the art of their diſcharging their Womb, without calling any one to their aid.

Timuerunt autem obſtetrices Deum, & non fecerunt juxtà præceptum Regis Ægypti, ſed conſervabant mares. Exod. 1. v. 17.

Quæ reſponderunt, non ſunt Hebrææ ſicut Ægyptiæ mulieres; ipſæ enim obſtetricandi habent ſcientiam, & priuſquam veniamus ad eas, pariunt. Exod. 1. v. 19.

Some other expedient muſt be found publikely to thunder out a fury which could not be concealed.

All Paſſions have degrees and ways to arrive unto exceſs, and amongſt others Fury is a Ball of Fire, and riſeth from the bottom of the Water, which is inkindled in the Cloud, and afterwards grown great, it thundreth, it lightneth, and at length makes a hideous noiſe, to reduce into aſhes all that it encounters.

There is nothing more furious than a Tyrannical power, which fears ſome danger: It is a Lyon which caſts himſelf againſt Javelins; it is a Dragon which flies into the midſt of Flames; a Tyger which ſeeks his life and prey in the boſom of Death; and a Comet which

which apprehends leaſt theſe ſhining vapors, and theſe beautiful Exhalations which form its Diadem, may finde their laſt diſſolution.

Præcepit ergo Pharao omni populo ſuo, dicens: Quidquid maſculini ſexus natum fuerit, in flumen projicite, quidquid fœminini reſervate. Exod. 1. v. 22.

It is no wonder then, if *Pharaoh* fearing the *Iſraelites*, and failing in his project of ſtifling them in their Mothers Wombs, reſolved, for the execution of this cruel Deſign, to make uſe of the moſt mercileſs of all the Elements, which will one day demand Juſtice, and complain for having been the Inſtrument of ſo many Cruelties.

The River *Nilus* will raiſe her Waves, and her bloody Billows will accuſe this deteſtable *Pharaoh*, who commanded his Subjects to drown all the Male-children which ſhould be born of the *Iſraelites*, and ſuffer the Females to live as uncapable of prejudicing him, and from whom the *Egyptians* might reap ſome benefit. This Decree then is publiſhed in all places, and it is executed at the coſt of the lives of theſe poor Infants. It was indeed a ſtrange ſpectacle to ſee the World drowned under the waters of the deluge; but Husbands at leaſt had the company of their Wives, Fathers, and Mothers, held their Children by the hand, Servants of both Sexes followed their Maſters and Miſtreſſes, and enjoyed this conſolation, being all Criminals, to receive a common puniſhment, and not to ſurvive one another: But here Innocents muſt be condemned to die, and Nurſes are conſtrained to drown their Infants, or at leaſt to ſee them violently taken from their Boſoms to be ſwallowed up by the Water, before they had taſted their Milk, or felt the ſweetneſſes of Life.

Every where deſolate Mothers, and deſpairing Fathers were heard, who looked upon *Egypt* as the Sepulchre of their Families, and of the name of *Iſrael*: But God remembred his promiſe, and permitted not this Nation, which in number was to equal the Sands of the Sea, to ſerve for food unto Fiſhes, and unto the Waters of *Nilus*. This ſage Conductor of the people, whom

he had taken into his protection, in despight of *Pharaoh*'s Edicts, raised up a Levite, called *Aaron*, who took a wife out of the same Tribe of *Levi*, who was delivered of a son incomparably beautiful, and who as a Sun was to pass through the Water without wetting himself. His Mother hid him for the space of three moneths, but this springing Star casteth forth so many lights, as at last she conceived her self unable any longer to conceal them in her house, and feared lest some body might chance to discover, and extinguish them. Now to the end this disaster might not happen, she resolved to expose him on the Banks of *Nilus*, unto the mercy of the Waves, in a Basket made of Bulrushes which she daubed with Bitumen and Pitch, with all the affection and industry a Mother could have for a Son.

Egressus est post hæc vir de domo Levi, & accepit uxorem stirpis suæ. Exod. 2. v. 1.

Quæ concepit, & peperit filium, & videns eum elegantem, abscondit tribus mensibus. Exod. 2. v. 2.

Cumque jam celare non posset, sumpsit fiscellam scirpeam, & linivit eam bitumine ac pice, posuitque intus infantulum, & exposuit eum in carecto ripæ fluminis. Exod. 2. v. 3.

Behold, the tryal of Love, and an abandonment which would have appeared inhumane, had not merciless necessity inforced it; and if this prudent Mother, who with horror looked on the Tomb of her Son, had not placed her eldest Daughter as a Sentinel, who with her eyes and spirit, conducted her Brother, who floted in this little Vessel; when behold, *Pharaoh*'s Daughter coming with some Attendants, which descending on the Bank of the River, perceived this Cradle which stopt on some Mooriſh ground. At the same time an happy curiosity incited her to send one of her Maids to see what it was. I know not who was this fortunate Handmaid which had this Commission, but she brought unto her Mistress the little Vessel, in which was inclosed the Honor and Prosperity of the people of *Israel*. Yet at first there onely appeared a childe weeping, in its swadling clothes, and whose bare aspect moved compassion in this good Princess, who perceived that it was an effect of her Fathers Edicts, and some remnant of *Egypts* misfortune.

Stante procul sorore ejus, & considerante eventum rei, Exod. 2. v. 4.

Ecce descendebat filia Pharaonis, ut lavaretur in flumine, & puellæ ejus gradiebantur per crepidinem alvei, Quæ cum vidisset fiscellam in papyrione, misit unam è famulabus suis, & allatam aperiens cernensque in eâ parvulum vagientem, miserta ejus ait: De infantibus Hebræorum est hic. Exod. 2. v. 5. & 6.

Cui soror pueri: Vis, inquit, ut vadam, & vocem tibi mulierem Hebræam, &c. Exod. 2. v. 8.

The Sister then of this found Infant, who expected nothing less than such an incounter, asked whether they would

would think it fit for her to bring a Nurse for him: To which the Princess having willingly condescended, she ran hastily to find the Mother of the childe, who came as unknown to present her self; and to whom presently the Daughter of *Pharaoh* gave the charge of nursing up this Infant.

Respondit: Vade. Cui puella, &c. Exod. 2. v. 8.

Ad quam locuta filia Pharaonis: Accipe ait puerum istum, &c. Exod. 2. v. 9.

O God! How profound are thy thoughts, and how impenetrable are they to ignorant and frantick souls! When will the day come, wherein you will withdraw the veil which hides from us so many secrets? Children of men, poor Egyptians, *blinde people! Will you never open your eyes to follow the light of this sage Intelligence, which governs the World under his Laws?*

Is it not the part of a Fool to endeavor to stop the course of this *Primum mobile*, which moves the Heavens, and makes all the Elements to quake? Is it not to oppose Feathers unto the Waves of the Sea, and to the Thunders of the Air? Is it not to be more brutish, and less sensible than Beasts, which follow the instinct and conduct of their Creator?

It is then in my Dominion (saith this Lord) all Beasts of the Forests abide, they are all mine, and it is in my bosom, where I see every year the beauty of the Fields displaying it self. It is I who bear Riches and Honors in my hands, and who place Diadems upon the heads of Kings. Sovereign Empire.

All Temples then must be demolished, and all Altars raised, where we adore casual Destinies and frightful Fortunes, which yield nothing but smoke, obscurity, dread, and terror.

For my part, I had rather float in a Cradle of Bulrushes, and land at a good Haven, having God for my Pilot, his Providence for my Helm, his Power for my Mast, Hopes for my Sails, his Love for my Cordages, Faith for my Anchors, his Favor for my sweet Gales, and good Works for my Oars, than to bury my self alive in the midst of an Abyss, led by *Pharaoh*, and fol- Confidence in God.

lowed by an Army, which hath neither Assurance nor Hope, but on the Wings of the Winds, always light and mutable, in an Element ever perfidious [illegible] unskilful men, and a thousand hazards, which blow in the Sails, and govern the Stern, during the course of so dangerous a Navigation.

O my Saviour! I am but an Orphan abandoned by Father and Mother, forsake me not, be thou my guide upon the Billows, and in the Tempests of this life, my Watch-Tower in the midst of the Night, and my secure Haven during the storm. O my most sweet and most amiable Redeemer! do not abandon me, since I am thine both by Nature and Grace; at least place me under the protection of thy Mother, of thy Daughter, and of the Eldest Sister thou hast given me. It is enough for me to live in the favor of *Mary*, it sufficeth me to enjoy the least of her regards, to be eternally happy.

Let us steer then, O my Soul, Let us steer against the current of the Water. *Pharaoh* loseth his labor; in despight of *Egypts* rage, of Hell, and of all the Infernal Spirits, soon or late thou wilt land in the fortunate Iland, where thou shalt be received into the Arms of the Queen of Heaven.

Desireable Lot.

Yes, my Soul, if thou dost dedicate thy self unto thy God, I promise thee a Fortune as glorious as that of this little Infant, which was exposed on the River *Nilus*, and who under the amiable conduct of his Sister *Mary*, hapned to fall into the lap of a Queen, who adopted him for her Son. Where observe I beseech you, That it was this Royal Mouth, which for a sign she had preserved him from the Waters, gave him this fair name of *Moses*, and caused him to be educated and taught at Court, with cares worthy of a wise Princess, and a good Mother. It was in this Noble School he learnt all the Arts and Sciences which were then current in *Egypt*, that is to say, Geometry, Arithmetick, Astronomy, Musick, and the most hidden Mysteries

Quem illa adoptavit in locum filii, vocavitque nomen ejus Moïses, dicens: Quia de aquis tuli eum. Exod. 2. v. 10.

Mysteries of the Hierogliphick, in which were found and Policy. *Clement Alexandrinus* also believed, that he then learn't Physick, and the Civill Law. *Philo* adds over and above, that they called thither Masters out of *Greece*, as the best versed in the Liberall Sciences, and Chaldeans came by her appointment to teach him the way how to foretell things to come by the aspect of the Planets; as also Assyrians to teach him their Ciphers and Characters. In fine, it is most certain that God poured his most beautifull Lights into his mind, and it was this great Master, who taught him the Command over Passions, and chiefly Meekness, Love, Affability, Liberality, greatness of Courage, and all the Vertues requisite for a person who was to be Governour of the people of *Israel*, and the Lieutenant Generall of the Armies of the Omnipotent God.

Chap. II.

The Zeal of Moses, *and his Marriage with the Daughter of the Prince of* Madian.

Excellency of Zeal and its Source.

THe faireſt Vertues would be but bodyes without a Soul, Planets without light, and extinguished Torches, if these generous ardors, and those bright irradiations which we call by the name of Zeal, and will give motion, light, and splendour unto the most holy Actions, were taken from them. God himself was pleased to take upon him the name of *Zelot*; and when he appeared unto the Prophet under the shape of a man, having one half of his body in a flame of fire, this was but an Image of the Zeal which inflames him. And it is for this cause, as I believe, *Sophonius* said, that the world shall be devoured by the fire of this Divine Zeal. Now it is out of this Furnace that Angels and Men have

have drawn vigorous flames which inkindled in their hearts a Zeal which all the waters of the Deep [illegible]

Viditque afflictionem eorum & virum Ægyptiacum percutientem quendam de Hebræis fratribus suis. Exod.2.v.11.

Cumque circumspexisset huc atque illuc, & nullum adesse vidisset, percussum Ægyptium abscondit sabulo. Exod.2.v.12.

Moses, as he sufficiently manifested, when seeing an Egyptian who tormented his Brethren, and was a publick enemy to his Nation, he resolved to take a just revenge on this Persecutor. It was God who put Arms into his hands, and this brave Courage feared no danger in undertaking a quarrell in which God, Nature, and Reason ingaged him. This Zeal was neither rash, furious, nor interessed, but prudent, and grounded upon reason, and the publick good: It was an Act of Justice by which he began to exercise the honourable office of a Judge, and Regent over the people of *Israel*.

Zeal of Ranters.

This generous and Magnanimous enterprise must not then authorise the liberty of certain Sword-men, who speak only of cutting off arms and legs. These commonly are a sort of people, as I conceive, who have courage and boldness enough to kill a man, who hath a Scarf over his eyes, and his hands bound behind him: But I am afraid, that in the scuffle, and in the midst of the Combat, upon a fair occasion, they will be seen with pale looks, and making more use of their feet than their hands.

Indiscreet Zeal.

The courage of *Moses* was never of this temper, and these vaporing and boasting people draw no more advantage from it, than those who desire to pass for Zelots, and who think, under pretence of Zeal, that every thing is lawfull for them. These are indeed insupportable Tyrants, and very often all these flaming devotions, and these ardent Zeals, are but veils of indiscretion, pride, presumption, self-love, and a malignant humour which seeks to subject the whole world to their will, and to compleat this, they make use of all sorts of weapons.

This is not to be Zealous, but to shew ignorance in the nature of that Divine zeal wherewith *Moses* was inflam'd, to make its Frenzies, Furies, and most infamous

mous Passions, pass under so fair pretences, and such specious Bills.

True Zeal.

Zeal alwayes goes on four Wheeles, that is to say, Justice, Fortitude, Knowledge, and Charity; and it is the Spirit of God which moves those Wheels, and is the Conductor of this Chariot.

Timuit Moises & ait, quomodo palam factum est verbum istud? Exod.2.v.14.

Cumque circumspexit huc atque illuc, & nullum adesse vidisset, percussum Ægyptium abscondit sabulo. Exod.2.v.32.

But you will ask me perchance, why then doth *Moses* fear, if God puts the Sword into his hand? Why doth he fly after so just and holy an exploit? and why doth he bury under the Earth a Trophy, which he ought to present unto the eyes of *Pharaoh*, and his whole Court?

His fear is not servile, nor his flight unmanly and indiscreet: but he that had given the Courage to expose himself unto danger, bestowed on him counsell and means to avoid it; and besides, as St. *Paul* hath noted, it was Faith, and not the fear of *Pharaoh's* indignation, which oblig'd *Moses* to leave *Egypt*.

Fide reliquit Ægyptum, non veritus animositatem Regis. ad Heb.c.11.

It was a Stratagem of the holy Providence of God, who would leave us this example for an Image of Courtly and worldly favours, which have their fluxes and refluxes, like the Sea, and where such an one is adopted to day to hold the Scepter, who shall be to morrow dis-inherited, and chased away with dishonour: So that *Moses*, who after he had been treated as the Son of a Queen, is constrained to depart out of *Egypt*, and to leave the Court of *Pharaoh*, having no other Companions in his voyage but Miseries, Poverties, Contempts, and even Ingratitudes from those whom he had obliged.

Behold this Favourite of the King, behold this person, who after his adoption could expect nothing but a Scepter and Crown, abandoned and unknown in a forrein Countrie; behold him a Fugitive in the Land of *Madian*. Alas! what will he doe? can it possible happen, that after his escape amidst the waves of *Nilus*, he should perish on the Earth, and on the brink of a Well? Is there not still some young Princess, who will take

pitty

pitty on him? and if such an one were found in *Egypt* who was pleased to be his Mother, hath not *Madian* some one who will be his wife and spouse?

Moses tyred with travelling, and weary with his journey, knows not whither to goe; he is constrained to repose himself neer a well, and expects like a flower scorch'd by the Sun, some breath of wind, and some drop of dew from the bosome and hand of him who nourisheth all creatures, and repleniſheth all Hearts with benedictions. As he was in this expectation he perceived seaven daughters of *Raguel* Prince of *Madian*, coming to water their flocks.

But when these illustrious Shepheardesses had drawn Water for this end, some Shepheards, who followed them, were so bold as to attempt the taking some of it to Water their own.

Then *Moses* not being able to endure so great an indignity, took upon himself the just quarell of these Maids, and having chased away these presumptuous persons, he himself drew water out of this well, and gave it unto their Sheep, which was the occasion *Raguel*, who was presently advertised of what had passed, sent for him, to espouse unto him one of his daughters named *Sephora*, by whom *Moses* had two Sons, whose names served to leave a Monument of their fathers fortune unto posterity. For the first was called *Gerzã*, which signified the aboad of *Moses* in forein Countries, the other called *Eleazar* in remembrance of the favours God had shewed him, taking him out of the hands and fury of *Pharaoh*, from whom in fine a long time after, death who spares no man, forced the Crown and scepter of *Egypt*, which gave liberty unto the people of *Israel* to testifie at least by their sighs and tears the violence and injustice of the slavery in which they had lived: for their Clamour having ascended unto heaven, he that is always propitious to those who earnestly call upon him, shewed them that he had not forgotten

Moratus est in terra Madian, et sedit juxta puteum. Exod. 2. v. 15
Erant autem Sacerdoti Madian septem filiæ quæ venerunt ad hauriendam aquam, & impletis canalibus adaquare cupiebant greges patris sui. Exod. 2. v. 16.
Supervenere pastores, & ejecerunt eas, surrexitque Moises, & defensis puellis adaquavit oves earum. Exod. 2. v. 17.
Quæ cum revertissent ad Raguel patrem suum, &c. Exod. 2. v. 18.
Responderunt, vir Ægyptius liberavit nos de manu pastorum, &c. Exod. 2. v. 19.
At ille, ubi est? inquit, vocate eum ut comedat panem. Exod. 2. v. 20.
Juravit ergo Moises quod habitaret cum eo, accepitque Sephoram filiam ejus. Exod. 2. v. 21.
Quæ peperit ei filium quem vocavit Gersam, alterum vero peperit, quem vocavit Eliezer, &c. Exod. 2. v. 22.
Post multum verò temporis mortuus est Rex Ægypti, &c. Exod. 2. v. 23.
Et audivit gemitum eorum, ac recordatus est fœderis quod pepigit cum Abraham Isaac & Jacob. Exod. 2. v. 24.

forgotten the pact and agreement he had made with *Abraham*, *Isaack*, and *Jacob*.

Chap. III.

Of the flaming Bush.

The Apprentiship of Empires.

THE office of a Shepheard was antiently a noble imployment. And *Philo* who hath been one of the most faithfull Historians of the first ages, called it in expresse termes the prelude to an Empire, that is to say, to the government of men, which ought to be the most humane and most amiable of all others. This most wise and learned Authour passed much further: for he believ'd that person could be only perfect in the art of ruling, who was a good Shepheard, and who governing flocks whose conduct is most facil, had learnt how a man must behave himself in commanding those whose government is more difficult and important.

The first shepheards of the world.

It was then for this cause the first men of the world, and the most illustrious persons of the old Testament had this innocent imployment, as if God would have them passe this apprentiship, to render them capable of ruling this people, for whom he had a particular care.

It was also for the most part in these imployments which have less of Pomp and splendour than sweetness and repose, that God who delights in humility and peace, hath chosen humble and peaceable souls to give himself unto them, and make them both see and feel that it was his hand which had guided them in the fields and out of the noise and tumults, to the end their minds might be better prepared to hear and receive the laws and precepts which he intended to give them, and that the night and obscurity of a Country

Moiſes autem paſcebat oves Gethro ſoceri ſui ſacerdotis Madian, cumque minaſſet gregem ad interiora deſerti venit ad montem Dei Horeb. Exod. 3. v. 1.

Apparuit ei Dominus in flamma ignis de medio rubi, & videbat quod rubus arderet & non conburetur. Exod. 3. v. 2.

and ſolitary life, might ſerve to raiſe the luſter of that glory and dignity to which he had deſigned them.

So when *Moſes* went guiding the ſheep of *Iethro*, who was his father-in-Law, one day as he was in the thickeſt part of the deſart, whether the feeding were better, or whether, as it is more probable, he had a deſire to attend more ſweetly to contemplation; having at length reached the top of Mount *Sina* called *Horeb*, he ſaw God in a fiery Buſh, which nevertheleſſe was not conſumed in the midſt of the flames.

The verity of the Buſh.

This was no illuſion of the Underſtanding, the figure of a dream, nor any phantaſticall image which appear'd to *Moſes*; But the ſecond Perſon of the moſt holy Trinity, or at leaſt ſome Angell who repreſented him.

This fire likewiſe was a true and real fire, produced by a Divine breathing, and by an Angelicall hand, which without breaking the Laws of Nature was able to draw this fire either out of Wood, the Air, or thoſe ſtones which were about this ſacred Buſh. The reſpect nevertheleſſe the fire bore unto a matter which it never ſpares, was not naturall, there requir'd a Miracle to ſtay the courſe of its activity; and the rigour of thoſe flames which iſſued forth of the earth had not left this Wood unconſum'd, if He whoſe leaſt glance inlightens the ſtars in the heavens, & without whom the Sun & Moon would remain in darkneſs, had not ſuſpended for a while this active conjunction, and theſe fertile and powerfull influences, without which creatures have neither life, motion, nor action.

A fair ſubject of Enigma.

Now to underſtand what this miracle denoted, we muſt preſuppoſe that Fire hath been always a Symbol of the Divinity, not only amongſt the *Egyptians*, *Grecians*, *Chaldeans*, and *Romans*, but amongſt all other people of the Earth, who have not ſeen any thing more conformable & more reſembling a moſt pure, ſubtill, ſimple and luminous Nature, living only in

Divine flames.

in the ſplendours and flames which flow from its ſubſtance, then a moſt pure, ſubtile, ſimple Element, which hath no life, but amidſt Lights and Ardours naturall to it. It being ſo, this Enigma can have no other literal ſenſe than this.

This fire is the Image of God, and the flaming Buſh a figure of the Iſraelites, whom theſe Divine flames kept in a gentle heat, where like gold in the Furnace, they might be purified, but not conſum'd.

They that will otherwiſe explicate this Picture, may ſay, that this is. God cloathed with our humane nature, & the Æternall *Word*, who is all fire, who caſt himſelf amidſt the Thorns and Brambles of a weak and mortall nature, which could not yet be conſumed by the ardours of thoſe flames which incompaſs it on all ſides.

Others, with *Rupertus*, *Theodoret*, and St. *Bernard*, will believe, that it was a figure of the bleſſed Virgin, whoſe Chaſtity, as a fiery buſh, could not be violated, although ſhe had brought forth him, who is nothing but Splendour, Fire, Light and Ardour. However it be, and what ever can be ſaid of it, we muſt approach neerer unto it with *Moſes*, and behold with a holy reſpect this Stupendious Viſion.

I hear already the voice of God, who calls this happy ſolitary perſon, and who in the midſt of this flaming Pyle ſay's unto him, *Moſes, Moſes*; Lord what is thy pleaſure, anſwers this amiable Sheapheard, Behold me ready to doe all that thou ſhalt command.

Cernens autem Dominus quod pergeret ad videndum, vocavit eum de medio rubi, & ait: Moſes, Moſes, qui reſpondit, adſum. Exod. 3. v. 4.

The ſight of this Sacred Buſh had ſurpriſed him, and given him a holy Curioſity to approach, and ſee it neer at hand: But as he advanced, God ſayd unto him, that *the place where he ſet his Feet was Holy ground, that he muſt put off his ſhooes, and beſides, He that had ſpoken to him, was the great God of his Father, the God of* Abraham, Iſaack *and* Jacob.

At ille, ne appropies, inquit, huc, ſolve calceamentum de pedibus tuis, locus enim in quo ſtas terra ſancta eſt, Exod. 3. v. 5.

Et ait: Ego ſum Deus patris tui, Deus Abraham, Deus Iſaac, & Deus Jacob. Exod. 3. v. 6.

At theſe words *Moſes* remained ſo much aſtoniſhed, and the ſight of this Object raviſhed him with ſo ſweet

Abſcondit Moiſes faciem ſuam, non enim audebat aſpicere contra Deum. Exod. 3. v. 6

a violence, as he was inforc'd to veil his Eyes, too weak to endure the Splendor and Majesty of God, who seeing him so plyable and obedient, spake to him as a good Father, who feels his heart touched with compassion for the miseries of his poor Children.

I have, sayd he, *looked upon with mine Eyes, and heard with my Ears the afflictions, sighs and groans of my oppressed people in* Ægypt. *This makes me come in Person to help and deliver them out of the hands of those unmercifull Tyrants, who have a long time tormented them; I will now bring them into a fruitfull and pleasant Land, into vast and spacious Countries, where they shall every where see Springs of Milk, and streams of Honey, which will sweeten the rigour of their past afflictions. In fine, having delivered them out of the hell of* Egypt, *I will give them Terrestriall Paradises for their abode, amongst the Chanaanites, Hethites, Amorites, Phierezites, Hevites, and Jebusites.*

For this purpose *Moses* was chosen to goe unto *Pharaoh*, and God promised to be with him during the whole course of his Journey, and never to abandon him amidst all the dangers of so perillous a Commission: In token whereof *Moses* ingaged himself, that at his return out of *Egypt*, after the deliverance of the People of *Israel*, he would offer unto him a Sacrifice upon Mount *Sina*.

Qui ait: Vidi afflictionem populi mei in Egypto, &c. Exod. 3. v. 7.
Et sciens dolorem ejus, descendi, ut liberem eum de manibus Ægyptiorum. Exod. 3. v. 8.
Et educam de terra illa in terram bonam, & spatiosam, in terram quæ fluit lacte & melle, ad loca Chananæi, & Hethæi, & Amorrhæi, & pherezæi, & Hevæi, & Jebusæi. Exod. 3. v. 8.
Sed veni, & mittam te ad Pharaonem, ut educas populum meum, filios Israel, de Ægypto. Exod. 3. v. 10
Qui dixit ei, ego ero tecum, & hoc habebis signum quod miserim te: cum eduxeris populum meum de Ægypto, immolabis Deo super montem istum. Exod. 3. v. 12.

Chap. IV.

The Commission of Moses *touching the deliverance of the people of* Israel.

IF we cannot easily find men who are capable of performing worthily the command of a King, that of God cannot be done, but by the mouth of him, who is not onely his *Word*, and Speech, but his proper Substance;

stance; At least they ought to have in them for the Character of this Divine employment, as *Clement Alexandrinus* hath observed, a lively Image of the Divinity, and to be not onely like him in Speech and expression, but even in thought and heart. They must have also such a spirit as *Moses*, of whom it may be justly said, what St. *Gregory* of *Nice* said of the Apostle Saint *Paul*, to wit, that his spirit was made for extacies, and elevated in raptures. Nevertheless this incomparable man excuseth himself, and the high thoughts he conceived of so eminent an employment obliged him to reply unto the Commandement of God.

Gregor. Nyss. Orat. de Occur.

Lord what am I? and how wilt thou have me speak unto thee? I am nothing, and thou art all that can be imagined, Holy, Great, Good, and Powerfull. My Voice is too weak an Eccho to cause thine to be heard, particularly in the midst of a Court, where scarce any ear is to be found which can endure the noise and breaking forth of thy Thunder; and then what wilt thou have me say unto them if they ask me concerning thy name?

Dixitque Moises ad Deum: quis sum ego ut vadam ad Pharonem, & educam filios Israel de Ægypto? Exod. 3. v. 11. Si dixerint mihi, Quod est nomen ejus? Quid dicam eis? Exodus 3. v. 13.

Assure them, God answered *Moses*, *that I am he who am, that is to say, Eternall, Infinite, Immutable, Independent, and absolute over all Creatures.*

Dixit Deus ad Moisem: Ego sum qui sum. ait: sic dices filiis Israel, qui est misit me ad vos. Exod. 3. v 14.

All that men admire in the World is nothing, and if a name be required for all that appears with the most Pomp and Splendor, they will acknowledge that it is to have no Beeing, and in effect, before the Creation of every thing they were not, and the day will come, when Greatness whose Beeing is corruptible shall be no more; And those whose Nature is not subject unto Corruption may cease, if God resolve to withdraw his conserving arm, and his hand, which makes them what they are. In fine, all that is, hath so many mutations and vicissitudes, that it can hardly rest a moment in the same state.

God alone is what he is; And the Gentiles had doubtless learnt the Divinity of the *Hebrews*,

when they ſpeak of it in ſo clear and true termes.

Thales being asked upon this ſubject, made anſwer, That God had neither end, nor beginning, and that he was from all eternity. *Parmenides* held the ſame opinion, ſaying, That all was in an immoveable Being; We find almoſt the very ſame in the *Timeo* of *Plato*; and this was without doubt the myſterie hidden under the veil of that antient Statue which bore for Device I am, what is, what ſhall be, and what hath been, and whoſe cover no man hath taken off.

All the Idols of *Egypt*, and of the world, are but of Marble, Wood, Iron, Braſſe, Copper, and at beſt but of Gold and Silver, which will find at length their laſt diſſolution. The true God is, what he is. It is for this reaſon the generous Martyr St. *Attalus* being asked by the Tyrant, what was the name of him he adored, made anſwer, That ſuch as were many in number, had need of it, to be diſtinguiſhed from one another, but not he that was ſingle.

Moſes might ſay then the ſame unto *Pharaoh*, from his God, and that he Who is hath ſent him to him. The ſame God alſo commanded him to ſay unto the Children of *Iſrael*, that he was the Lord, and God of their fore-Fathers, and that if they were the true Children of *Abraham*, *Iſaack* and *Jacob*, he would never forget thoſe bleſſed Patriarchs, to whom he had obliged himſelf for an Eternity, and that they themſelves were bound to retain him alwayes in their memory. After this, God again commanded *Moſes* to goe as he had appointed him, and to aſſemble the Antients of the People of *Iſrael*, and to tell them that God, who had appeared unto him, was not ignorant of all that had paſſed in *Egypt*, that he would ſpeedily viſit and conduct them unto a delicious Country, and abounding in all ſorts of goods and commodities.

Dixitque iterum Deus ad Moiſen, hæc dices filiis Iſrael: Dominus Deus patrum veſtrorum, Deus Abraham, Deus Iſaac, & Deus Jacob, miſit me ad vos, &c. Exo. 3. v. 15. Vade, & congrega ſeniores Iſrael, &c Exod. 3. v. 16. Et audient vocem tuam, ingrediriſque tu, & ſeniores Iſrael, ad Regem Ægypti, & dices ad eum, Dominus Deus Hebræorum vocavit nos: ibimus viam trium dierum in ſolitudinem, ut immolemus Domino Deo noſtro. Exod. 3. v. 18.

The orders of this Commiſſion were as followeth; that *Moſes* himſelf ſhould preſent them unto *Pharaoh*, and

and advertiſe him, that the God of the Hebrews had enjoyned them to offer ſacrifices to him, and therefore it was his pleaſure they ſhould withdraw themſelves three day journey off, for that end.

Mean while God who knew that *Pharaoh* would not conſent thereunto, adverti's'd *Moſes* of it; and ſaid unto him, that in fine he would force him by rigour and the power of his armes, to permit them to depart. Now theſe weapons were no other than thoſe of the misfortunes which befell this king, and conſtrained him to give liberty unto the people of *Iſrael*.

Sed ego ſcio quòd non dimittat vos Rex Ægypti, ut eatis, niſi per manum validam. Exod. 3. v. 19. Extendam enim manum meam & percutiam Ægyptum in cunctis mirabilibus meis, quæ facturus ſum in medio eorum, poſt hæc dimittet vos. Exod. 3. v. 20.

Chap. V.

The aſſured markes of Moſes *Power.*

THere is nothing more charming and more powerfull to Captivate men than ſpeech; chiefly when it proceeds from a mouth full of Authority. Nevertheleſſe, there are ſome untamable ſpirits, and rebellious ſouls, who cannot be vanquiſhed by theſe weapons, and to whom all theſe diſcourſes at moſt ſerve but for ſome time to lull aſleep their fury.

Marvelous command of ſpeech.

This is ſometimes ſeen in youth, in whom the heat of their Age, and the boyling of their blood, make ſo much noiſe, and ſtir up ſuch dark tempeſts, that reaſon is there alwayes as it were eclips't. Oftentimes alſo there are perſons of experience and Authoritie who adore only ſome old Error, and admit of no reaſon but the courſe of a long and depraved cuſtome.

It was not without cauſe that *Moſes* ſo much fear'd to ſpeak unto the Elders of the people, perſwading himſelf they would not believe him, and that they would deride both himſelf and his diſcourſe; but God made him ſee Prodigies which were to be infallible marks of his power over the minds of the moſt potent of his Nation.

Reſpondens Moiſes ait: Non credent mihi, neque audient vocem meam. Exod. 4. v. 1.

The

Dixitque Dominus, projice eam in terram, projicit, & versa est in colubrum. Exod.4. v.3.

The first was the Rod he held in his hand which became a Serpent, and afterwards reassum'd its former Nature.

Dixitque Dominus rursum, mitte manum tuam in sinum tuum, quam cum misisset in sinum protulit leprosam. Exod.4.v.6.

The second appeared in his hand, which he had no sooner put into his bosome, but it became Leprous, and afterwards returning into the same place, it became immediatly like the rest of his body.

Rettahe, ait, manum tuam in sinum tuum, retraxit, & protulit iterum, & erat similis carni reliquæ. Exod. 4.v.7.

This was done by the command of him who is omnipotent, and who by these miraculous effects would incourage *Moses*, and assure him, that those to whom he was sent would give Credit unto these prodigies.

Quod si nec duobus quidem his signis crediderint, neque audierint vocem tuam, sume aquam fluminis, & effunde eam super aridam, & quidquid hauseris de fluvio vertetur in sanguinem. Exod.4.v.9.

He said farther to him, that if they were so obstinate as not to believe him, he was to take water out of the River *Nilus*, and that it should be infallibly changed into blood.

Behold strange *Metamorphoses*, that of the Rod into a Serpent, and of the Serpent into a Rod, signifyed three very different states of the people of *Israel* in *Egypt*.

The first was whilst *Joseph* lived, during whose life they had possession of the Rod, that is to say, the Scepter and government of *Egypt*. After that followes the death of this great Patriark, and from that time all these poor people were detested by the *Egyptians*, and like so many Serpents which crawled on the Earth.

But at length the time will come, when Serpents shall be turned into Rods, and be powerfull in the hand of *Moses*.

The second *Metamorphosis* by the hand of *Moses* signifies only the various afflictions of the *Hebrews*, and the different alterations of their fortuns under the government of this wise conductor.

The third of the waters of *Nilus*, did foretell the death and swallowing up of the *Egyptians*, under the bloody and murthering waves of the Red Sea.

Notwithstanding all this, *Moses* persists in excusing himself,

himself, and useth his best endeavors to discharge himself of an imployment, in which he foresaw so many difficulties, and whereof he esteemed himself so uncapable. He represented unto God the trouble he had to expresse himself, and how that since the very hour he had the honour to speak unto him, he could hardly draw one word out of his mouth.

At Moises: obsecro Domine, non sum eloquens ab heri & nudius tertius: & ex quo locutus es ad servum tuum, impeditioris & tardioris linguæ sum. Exod.4.v.10.

Lord saith he, *I am as a Child who can form but a confused sound between his lips: And my tongue is so heavy, and fat, as I cannot speak a word without stammering.*

Ah what! God answered him, *am I not he who hath formed men with my own hand, and put words into their mouths? and is it not I who renders them deaf and dumb at my pleasure?*

Dixitque Dominus ad eum, quis fecit os hominis? aut quis fabricatus est mutum & surdum, videntem & cæcum, nonne ego? Exod. 4.v.11.

Yes truly, it is God who discovers thoughts even in the most intricate minds; It is he, who moves and animates the tongues of Children, and there needs but a breathing from his mouth to give life, motion, and voice unto the most insensible bodies.

These vertues are too well known, and I am astonished at *Moses*, who persists notwithstanding in his demand, and who conjures God to send in his place the person whom he is to send: Now it was doubtless the *Messias*, whom he meant, but the happy moment in which he should be born was not yet arriv'd; and it had been to break the orders and decrees in Heaven to desire absolutely at that time the grant of this request. God also grew angry with *Moses*, and resolving no more to hear his complaints and excuses, he was content to say unto him, that his brother *Aaron* should serve him for interpreter, to declare his will.

At ille, obsecro, inquit, Domine mitte quem missurus es. Exod. 4.v.13.

Iratus Dominus in Moisem ait: Aaron frater tuus Levites, scio quod eloquens sit, &c. Exod.4.v.14.

Loquere ad eum, & pone verba mea in ore ejus. Exod.4.v.15.

Virgam quoque hanc sume in manu tua. Exod.4.v.17.

From that time *Moses* took the Rod in his hand as God had commanded him, and then he took leave of his father-in-law, to return into *Egypt* whither he carried his wife and Children.

Abiit Moises, & reversus est ad Iethro Socerum suum, dixitque ei, vadam, & revertar ad fratres meos in Ægyptum. Exod.4.v.18.

ſent things, and cannot foreſee what will befall him.

This impudent perſon is never aſhamed even in the moſt infamous Actions; all dangers which make others tremble, render him more bold; and his inſolence paſſeth yet farther: for he is timerarious even in what concerns God, and hath no more fear of him, than reverence towards men: whence it proceeds, that he would never ceaſe to ſin, if he did not firſt ceaſe to live, and theſe terrors would never end, if Death did not ſet ſome bounds thereunto. Alas! what Death, what Life, what Man, what Devill, or at leaſt what heart of Man and Devill, can be imagined in ſo deteſtable a condition?

My God! give me then rather the heart of a Tyger, than ſo hard a heart, to the end if I cannot love thee with the heart of a man, I may take revenge on my ſelf, with the heart of a beaſt, and make my heart the prey of my liberality; But if thy goodneſs cannot endure ſuch a butchery, give me, O God, of my heart, a heart the moſt loving that ever was: Then will I immolate it to thee, and thou ſhalt be the Maſter of it for all eternity. At this inſtant then I Sacrifice my pureſt affections to thee; At this inſtant I will obey thy commands, and break for this cauſe with all creatures. This is to provoke, too long, the wrath of a Judge, to irritate the clemency of a Father, and to heap together a train of miſeries, a treaſure of anger and indignation. We muſt not then expect till the meaſure be full, till we be in the bottome of the Abyſſe, and covered with the dreadfull obſcurities of night, in which the torches of Love are extinguiſhed, and the Lights of hope eternally put out. In fine, my God, burn, break, and conſume my heart, for I chooſe rather to offer unto thee the flames and aſhes thereof, than to ſee it inſenſible and incapable of loving thee.

CHAP.

CHAP. VIII.

The Plagues of Egypt.

THe Law of Grace is not a Law of injuſtice, where all things are permitted, and where Vice remains unpuniſhed. Witneſs the Cities which have been ſwallowed up in a night, and where the Elements have, as it were, conſpired to conſume places which ſerved for retreats unto all ſorts of impurities. Witneſs the Inundation of Aſhes, the flames of Sulphure which iſſued forth of Mount *Veſuvius* about the year four hundred ſeventy and ſeven, in which *Europe* was almoſt abſorpt for puniſhment of the Crimes wherewith it had been polluted, and whoſe flames could not be waſhed away, but by a deluge of fire, a rain of Aſhes, and a Hail-ſtorm of Flints, which was ſeen, as *Salvian* relates, to come out of the bottome of this Mountain, as if it had rent it ſelf, and vomited forth its bowels, to ſerve as an inſtrument unto the Juſtice of its God.

Veſuvius Campaniæ mons exuſta evomuit viſcera, nocturnisque in die tenebris omnem Europæ faciem minuto contexit pulvere.

Witneſs alſo that dreadfull tempeſt which ſhook the whole Kingdome of *Naples*, and which hapned in the year three hundred fourty and three, under the government of *Jane*, the firſt of that name. *Vide Patriarcham.*

All theſe chaſtiſements nevertheleſs were but light, and rather threats than puniſhments, if we compare them with thoſe which in the law of Nature, and in the written Law laid deſolate the whole Univerſe, or at leaſt the beautifull'ſt parts thereof.

Water began, and as it hath leſs reſpect in its diſorders than the reſt of Creatures, it ſpared but eight perſons, who guided into the Ark the relicks of the world.

Afterwards Fire, which hath a more furious and violent nature than Water, fell ſuddenly upon four in-

famous Cities, where it left nothing but ashes and stench.

Behold the first revenge God took upon sinners, and to speak according to the opinion of a Learned Divine of the Primitive Church, These were the first Tremblings of the Earth.

Jobius monachus in Bibliotheca Photii.

The third was in the strange punishment of *Pharaoh*, commonly called The Plagues of *Egypt*, which hapned about the time of that famous deluge which drowned in a maner all *Greece*, and those excessive heats which almost consumed the whole Universe.

The number of these Plagues was Ten; a perfect number, and which denotes, That the punishment was to pass even unto extremity, since the offence had passed even unto excess.

Fecit mirabilia in terra Ægypti in campo Taneos. Psal.77.

As for the place where these Plagues began, the City of *Taniz*, the Metropolitan of *Egypt*, was first strucken with it; the disease came first from them, as out of a fatal spring, which afterwards spred it self with dread and terror over the Lands of that Empire.

I know not of whose hands God made use in this strange Ministry; nevertheless it is most probable, That he imployed therein those Spirits of Fires and Flames, which are the Instruments of his Wrath, and the Executioners of his severest Vengeances.

I cannot also determine how long they lasted, but following the Narration of *Moses*, it is credible, That their course was six or seven and twenty days.

Wherein God manifested his goodness and mercy, in the greatest height of his Justice; for he might have destroyed all *Egypt* in an instant, and made a dreadful Sepulchre of this infamous Kingdom: But he thought good to cast his Darts one after another, and to shew, That he was not onely a Judge, but also a Father; and that he had not onely the power and force to punish, but also the patience and sweetness to expect and mollifie those

those who notwithstanding became more and more obstinate, as we shall presently see.

Chap. IX.

The Waters of Egypt *turned into Blood.*

IT is the ordinary course of the vengeances of Heaven, to punish sinners with the same weapons they use to assault it; And it is for this cause, (as *Theodoret* observes) the River *Nilus* of which *Egypt* made a Divinity, and whose Crocodils she also adored, was the first field of battail in which God gave them the first alarm, with the first combats upon the waves and Billows of blood which bore the Murtherous colours of so great a number of Innocents as had been drowned therein.

First Plague. *Quest.19. in Exod.*

Solinus.c. 35.

It may be said, that then the Angel whom St. *John* saw in his *Apocalyps*, powred into the waters of *Egypt* that mortall viall in which was the bloody water of the wrath and indignation of God.

Apocalyp.16.

The River *Nilus*, saith *Artabau* increased excessively, and its waves seemed to have so much sense as to complain and call for vengeance against the cruelties of *Pharaoh*, as also to recall into his memory, that he had spilt more blood than needed to make a great River.

Now it was not onely of a vermillion colour and purpled, with some drops of blood, which had dyed the surface of Rivers and all ponds, but also all the waters of *Egypt* were turned into blood, which was the cause that all fishes dyed therein, not finding themselves any longer in their naturall Element.

Et elevans virgam percussit aquam fluminis coram Pharaone, & servis ejus, quæ versa est in sanguinem. Exod.7.v.21.

This was indeed a Triumph worthy of God and of his glory, to see *Moses* at his bare word putting the miraculous Rod into *Aarons* hand, and who having commanded him by order from his God to hold it over the water, he no sooner did it but instantly this

Dixitque Dominus ad Moisen: dic Aaron, tolle virgam tuam & extende manum tuam super aquas Ægypti & super fluvios eorum ut vertantur in sanguinem.

body, though insensible, began to have sense in the quarrel of its Master, and testified by a change of Nature, and by a generall corruption, that there is nothing in the World which ought and may not arm it self against creatures, when it concernes the interest of their Creator.

No man ought then to wonder, if the water of *Nilus* and of *Egypt* takes the form of blood, if this blood putrifies, and if all the Fishes die therein: For God begins on the water to hold his justice-seat, and his Throne must be exposed under a bloody Canopy, and infectious vapours must be seen to rise under his feet, which are as the shadowes of those horrors and crimes which have been commited by this people.

Et fuit sanguis in tota terâ Ægypti Exod.7.v.21.

It is said, that a Diamond which hardneth under Hammers and Anvils is broken with blood.

Avertitque se, & ingressus est domum suam, nec apposuit cor etiam hac vice. Exod. 7.v.22.

The heart of *Pharaoh* is harder than the diamond, since being in the midst of a kingdome covered over with blood, it could not be softned; besides, he turned his Eyes from this verity, and that he might not hear the noise of this tempest, he retires into his House; there he strives to flatter the wound God newly gave him, resting satisfied to have seen his inchanters who had done some such like thing, but instead of changing water into blood they should have done better to have changed blood into water, to quench the thirst of the *Egyptians*, who half dispairing, digged pits about the River *Nilus* to seek for water to drink, and who would at least have dyed in this sad affliction, if God after seven dayes had not stopt the torrents of his wrath, and staied the course of the Rivers of blood which poysoned and choaked that miserable people.

Fecerunteque similiter malefici Ægyptiorum, in cantationibus suis. Exod.7.v.22.

Foderunt autem omnes Ægyptii per circuitum fluminis aquam ut biberent. Exod.7.v.24

Impletique sunt dies septem postquam percussit Dominus fluvium. Exod.7.v.25.

CHAP.

CHAP. X.

The Frogs of Egypt.

The second Plague.

SEven days being slipt away, the Sky and the Waters of *Egypt* re-assumed their former Nature; But God at the same time manifested, that there were other weapons to assault the rage and fury of a man, whom Rivers of blood and slaughter were not able to satiate.

Et ebulliet fluvius ranas, quæ ascendent & ingredientur domum tuam. Exod.8.v 3.

Pharaoh then being obstinate, and refusing to consent to the deliverance of the people of *Israel*, though he saw his whole Kingdom swimming in blood; and although God had advertised him by the mouth of his Prophet, That he was even ready to besiege him in his House, even in his own Bed, and at his Table, with an Army of Animals, which would bear no respect, either to him or any of his subjects.

Ecce ego percutiam omnes terminos tuos ranis. Exod.8. v.2.

In fine, All *Egypt* was in an instant covered with Frogs, which swarmed in so great numbers, as every drop of water, and every grain of earth, seemed to be changed into these troublesome Creatures, whose croakings were so piercing and continual, as they gave neither truce nor repose.

Meats infected.

Josephus addes, That the waters became again corrupted, and that they fell even amongst their meats, which were so much infected by them, as men could scarce finde wherewith to eat or drink.

Which makes me believe, that this kinde of Frogs was not onely of those green ones which are commonly seen in the water, nor of those which *Pliny* calls Calamites engendred in Meddows and Moorish grounds, but that there were others which are termed Bush-Frogs, bearing on their heads certain horns, and which are full of venome.

Fecerunt autem & malefici per incantationes suas similiter, & duxeruntque ranas super terram Ægypti. Exod.8.v.7.

This torment then was very cruel, and almost remediless; For though God permitted the Inchanters of

of *Pharaoh* to imitate this Prodigy, yet all they could do, ſerved but to increaſe the noiſe and multitude of theſe little Tyrants who ſpared no man.

Vocavit autem Pharaoh Moiſen & Aaron, & dixit eis: Orate Dominum ut auferat ranas à me & à populo meo, & dimittam populum ut ſacrificet Domino. Exod.8.v.8.

This King who had not ſpoken one ſingle word to obtain the cure of his firſt wound, now made Supplications; and this proud man, who was ſo preſumptuous and bold, as to demand the other day, who was this God of whom they ſpake unto him, dares not now ſpeak unto him without an Interceſſor, is inforced to addreſs himſelf unto *Moſes* and *Aaron* upon this occaſion.

My Friends, ſaith he unto them, *take pity, I beſeech you, on me and my poor people, ſupplicate your God to free us from theſe troubleſome Animals, and then I aſſure you, that I will diſmiſs all his people to offer Sacrifices to him.*

Dixitque Moiſes ad Pharaonem: Conſtitue mihi quando deprecer pro te, &c. Exod.8.v.9.

Qui reſpondit, eras. Exod.8.v.10.

Juxta, inquit, verbum tuum faciam, ut ſcias, quoniam non eſt ſicut Dominus Deus noſter. Exod.8. v.10.

Et recedent ranæ à te, & domo tua, & à ſervis tuis, & à populo tuo: Et tantum in fluminе remanebunt. Exod.8. v.11.

Fecitq; Dominus juxta verbum Moiſi & mortuæ ſunt ranæ, &c. Exod.8.v.13.

Congregaverunt eas in immenſos aggeres, & computruit terra. Exod. 8. v.14.

Videns autem Pharao quod data eſſet requies, ingravavit cor ſuum, & non audivit eos, ſicut præceperat Dominus. Exod.8.v.15.

We ſhall do, ſaid *Moſes*, *what you demand; but to the end, you may not believe, That the promiſe I am going to make you, is grounded upon any other conſideration than God, upon whom moments and hours depend; appoint the time, in which you deſire I ſhould give you ſatisfaction, and obtain of him for your ſelf, and all your Subjects, deliverance from this evil which afflicts you.*

Alas! Anſwers *Pharaoh*, *Let it be to morrow, and no longer deferred.*

Well then, ſaith *Moſes*, *it ſhall be done, ſince you deſire it; and to ſhew you, that there is no power, nor greatneſs equivalent to that of the Lord, whom we adore; To morrow theſe little Devils ſhall raiſe their ſiege from your Territories, and there ſhall not any of them be longer ſeen but in the Water.*

In effect, aſſoon as *Moſes* had offered up his Prayers for this end, all theſe legions died, and great heaps were made of them; from which, as *Joſephus* and *Philo* aſſure us, there iſſued ſo horrid a ſtench, that it even poyſoned the whole Country.

But the Senſes of *Pharaoh* were ſtill ſo ſtupified, that,

that, as it is credible, he underſtood nothing; for he did not doubt to do as he had done before, and was not aſhamed to falſifie the promiſe he had made unto God and *Moſes*. This is juſt the cuſtom of thoſe who make Vows and Promiſes during their ſickneſs, and afterwards when they are in health, think no more of it; but God derides their Sacrifices, and all their Prayers ſerve but to inkindle the fire of his Indignation.

Chap. XI.

The Flies of Egypt.

Iſidius in his *Hexameron* is ingenuous, when he Arms Frogs like reſolute Soldiers, and Flies alſo, as ſo many Forlorn Hopes, who go to make war againſt *Pharaoh*, and his whole Court, and even in his Bed, and on his Throne. The third Plague.

In truth, we would not have eaſily believed, that Heaven had an intention to triumph over the Pride and Cruelty of a Prince, with ſquadrons of Flies, and legions of Frogs, which notwithſtanding formed the firſt Armies of the Great God of Battels; and the force he employed to render himſelf Maſter of all *Egypt*, was alſo to fight him every where, and to aſſault him, not onely in the water with a Naval Army, but alſo upon the Land, which was no ſooner ſtrucken by the miraculous Rod of *Aaron*, but preſently there appeared a great Army of Flies, which aroſe like thoſe Whirlings which are framed in the Air by Wind and Duſt.

Et extendit Aaron manum, virgam tenens: percuſſitque pulverem terræ, & omnis pulvis terræ verſus eſt in ſciniphes per totam terram Ægypti. Exod. 8. v. 17.

This Accident might at firſt ſeem ridiculous, or at leaſt ſo unconſiderable, that there would need but one puff to make it vaniſh: But theſe little Hobgoblins multiplied ſo faſt, and they cauſed their ſtings to be felt with ſo much violence, as it was preſently viſible, that a hand more than Humane had ordered theſe Battalians, Ridiculous Appearances.

and inſpired ſo bloody an ardor into all theſe Animals.

Some one will perchance ſay unto me, what the Flie it ſelf ſaid in the Moral Diſcourſe of the Slave enfranchis'd by *Auguſtus*, to wit, That they have neither ſhame, nor reſpect; and that they ſpare neither Men, nor Beaſts, nor Princes more than their Subjects: But theſe Flies were ſo troubleſome and furious, and they fed with ſo much eagerneſs on *Pharaoh*, and the *Egyptians*, that the *Hebrews* made a Proverb of them, calling all thoſe who lived in the World on blood and ſlaughter, *The Flies of* Egypt. They entred, ſaith *Philo*, even into their Noſes, into their Eyes, into their Mouths, and it ſeemed, as if Hell had vomited them forth as ſo many Devils.

Aben. Sir.

Nevertheleſs, it was an effect of the right hand of the Omnipotent, and even in the ſight of the Magicians of *Egypt:* It was the Finger of God which had created them. All the effects alſo of their magick could not produce the like, nor ſhoot ſuch Arrows and Darts, as Heaven did at *Pharaoh*.

Digitus Dei hic eſt. Exod. 8. v. 19.

Fecerunt que ſimiliter malefici incantationibus ſuis, ut educerent ſciniphes, & non potuerunt. Exod. 8. v. 18.

O God! How inſenſible then is this King? and muſt this Army increaſe to heighten his diſaſter?

The fourth Plague.

This was but the third Plague which I would fold up under the ſame title with the fourth, not knowing how to finde tearms or names peculiar enough, and which may clearly diſtinguiſh the one from the other.

It is ſufficient to know that God firſt aſſaulted *Pharaoh* by Rivers of Blood.

Secondly, With Frogs, thirdly and fourthly with Armies of Flies.

But the firſt which appeared, were, as ſome have believed, of a particular Species, and of which, none like them had been ever ſeen till that time. *Albertus* the Great, affirms, That theſe kinde of Creatures had Wings and Heads like Flies, and Bodies like little Worms,

Albertus Magnus, lib. 16. de animalibus, ita deſcribit ſciniphes.

Worms, with a ſting in their mouths, which they darted like a Javelin, chiefly into the ſofteſt, and the moſt humid parts of the Noſe, to draw and ſuck thence the moſt ſubtile and pure Spirits of the Head.

Whatever may be ſaid thereof, ſurely theſe were Flies of a miraculous kinde, which, as *Philo* and *Origen* ſay, were moſt offenſive and cruel; yet their ſtings did not pierce deep enough into the heart of *Pharaoh*, but it was further requiſit to aſſail him with new Battalians, to ſee whether he would yield. It is true, That God might have raiſed Bears, Leopards, and Panthers againſt him, as well as Flies and Frogs: But it is for men to require great forces to ſupply their own weakneſs, whereas he that can do all of himſelf, hath need of nothing; and the moſt vile and meaneſt Creatures in the World, are able to do all things with him.

Pharaoh having again then refuſed to permit the people of *Iſrael* to depart, God beſieged him the fourth time with all ſorts of Flies; ſo that *Egypt* was full of them, except the Land of *Geſſen*, where thoſe *Hebrews* lived who were exempted by a particular privilege from God; who would diſtinguiſh his people from the *Egyptians*, and evidence unto them both, that their good and bad eſtate proceeded from him.

Induratumque eſt cor Pharaonis, & non audivit eos, ſicut præceperat Dominus. Exod. 8. v. 19.

Ecce ego immittam in te omne genus muſcarum. Exod. 8. v. 21.

Faciamque mirabilem in die illa terram Geſſen, in qua populus meus eſt, ut non ſint ibi muſcæ. Exod. 8. v. 22.

Whereupon *Pharaoh* commanded *Aaron* and *Moſes* to come before him, and permitted them to Sacrifice upon his Territories, That they might appeaſe the wrath of him, who ſo prodigiouſly afflicted him, and by ſuch admirable chaſtiſements; but they anſwered him, That they could not accept of this offer, by reaſon this were to expoſe the *Hebrews* to the hazard of their lives, and to be ſtoned by the *Egyptians* who abhorred the Sacrifices of Beaſts, which were nevertheleſs the Victims whereof the people of *Iſrael* ordinarily made uſe.

Vocavitque Pharao Moiſen & Aaron, & ait eis: Ite & ſacrificate Deo veſtro in terra hac. Exod. 8. v. 25.

Et ait Moiſes, non poteſt ita fieri: Abominationes enim Ægyptiorum immolabimus Domino Deo noſtro: Quod ſi mactaverimus ea quæ colunt Ægyptii coram eis, lapidibus nos obruent. Exod. 8. v. 26.

Nevertheleſs, the fury of theſe little Soldiers

which waſted *Egypt* without relaxation, and chiefly *Pharaoh* ſeeing himſelf aſſaulted and aſſaſſinated by them on all ſides, was at laſt inforced to give way to *Moſes* going into the Wilderneſs, there to pay the duties of his Religion, and earneſtly to invoke the goodneſs of God on his behalf. To which *Moſes* conſented, promiſing him, that this Cloud of Enemies, which perſecuted him, ſhould be quickly diſperſed; upon condition notwithſtanding he would no more deceive him, and retain his people: But the truce which followed, and the favor which was ſhewn by the Prayers of *Moſes*, was no other than a new occaſion this deteſtable King took to abuſe the Patience of God.

Dixitque Pharao, ego dimittam vos, ut ſacrificetis Domino Deo veſtro in deſerto. Exod.8. v.28.

Et ait Moÿſes: Egreſſus à te, orabo Dominum, & recedet muſca à Pharaone & à ſervis ſuis: Verumtamen noli ultra fallere, ut non dimittas populum ſacrificare Domino. Exod.8. v.29.

Et ingravatum eſt cor Pharaonis, ita ut nec hac quidem vice dimitteret populum. Exod.8. v.32.

Chap. XII.

The Plague and Ulcers.

The firſt Plague.

THe Plague is a fatal poyſon, and pernicious to all Nature, which is ingendred in the Body by the diſorder of Humors, and by the mixture of the Air with certain putrified and infected Atoms, which we draw in and ſwallow in breathing, and ſo go directly to the Heart, which is the Fountain of life, and as the Hearth on which the natural heat is nouriſhed, which this poyſon extinguiſheth and conſumes.

Marcilius Ficinus in Epidem.

Whence I conclude, with one of the moſt learned Phyſicians, and moſt ſubtile Philoſophers which hath ever been, That the particular cauſes of this diſeaſe are commonly, either the Defections of the Planets, and eſpecially of the *Sun* and *Moon*, or their Conjunctions, as of *Saturn* and *Mars*, or the Malignant Impreſſions of Comets and certain Meteors, which pervert the qualities of the Air, and which by the ſequel of ſome over hot, and moiſt Winds, or elſe by immoderate Rains, or from ſome other effects, of which they are the Origin,

gin, raiſe Seeds of Putrifaction and horrid Vapors, which impoyſon the Elements, and all other Bodies, into which they inſinuate themſelves.

Moreover, this Contagion may grow from too violent, and too immoderate exceſſes, in ſleep or watchings, in repoſe or exerciſe, feaſting or abſtinence, but chiefly from diſorder, which begets in the Humors of the Body, the Paſſions of the Minde, amongſt which Love is a Wilde-fire and Brand of Hell, which inkindles a thouſand Inflammations, a thouſand Coals, and a thouſand Plagues.

Particular cauſes of the Plague.

In fine, There are many particular cauſes of the Plague; and *France* may boaſt, That ſhe hath had *Hypocrateſes* and *Galens* who have even pierced the ſource of this diſeaſe; and all generally conclude that amongſt all Maladies, this hath ſomething I know not what of Divine: In a word, it is ordinarily the ſcourge of Heaven, of which, we muſt not often ſeek out other cauſes than God. And theſe were the Arms wherewith he made himſelf to be felt in *Egypt*, which became more inſenſible by the ſtrokes of *Aarons* and *Moſes* Rod. *I will lift up my hand*, ſaith he, *over the Fields of* Egypt, *and the Plague ſhall choak its Horſes, its Oxen, and Sheep. And that which will be more Prodigious, the Heritages, and the Flocks of the People of* Iſrael *ſhall receive no damage by it.*

Ecce manus mea erit ſuper agros tuos: Et ſuper equos, & aſinos, & camelos, & boves, & oves, peſtis valde gravis. Exod. 9. v.3.

Et faciet Dominus mirabile inter poſſeſſiones Iſrael. Exod.9.4.

In ſuch a caſe, Remedies are uſeleſs, all the Aſpects of the Planets are malignant, the whole Air is contagious, the moſt ſolid Meats corrupt, the beſt Wine is converted into poyſon, Purgations made of Saffron, Mirrhe and Aloes prove mortal, all the Doſes of Mithridate ſerve but to inkindle the fire, and all the fumigations of Incenſe, Juniper and Turpentine make but a groſs ſmoke, which cauſeth blindneſs to march before death.

Unprofitable Labor.

In vain then doth *Pharaoh*, and his Inchanters ſtrive to quench theſe Flames, becauſe they are inkindled by a

Hand which can in a moment consume the whole World, and after remake it just as it is; and it is this Hand which gives vertue unto Herbs, and without which, all Medicines are converted into poyson.

Mortuaque sunt omnia animantia Ægyptiorum. Exod. 9. v. 6.

Behold the Hand of God, and who ever would know the force and rigor of it, let him see, how in one day it makes a bloody Butchery of all the Animals which are found in *Egypt*.

This was the fift Plague of *Pharaoh*.

The sixt Plague.

The sixt which followed, happened in the same maner.

Et dixit Dominus ad Moisen & Aaron: Tollite plenas manus cineris de camino, & steterunt coram Pharaone, & sparsit illum Moises in cœlum, factaque sunt ulcera vesicarum turgentium in hominibus, & jumentis. Exod. 9. 10.

Videbatur unum ulcus à vertice usque ad fines pedis. *Philo.*

Nec poterant malefici stare coram Moise propter ulcera quæ in illis erant. Exod. 9. v. 11.

God commanded *Moses* and *Aaron* to fill their hands with Ashes, and then to cast them into the Air, the which *Moses* had no sooner done, but presently after there was formed in the Eyes of *Pharaoh*, and of all *Egypt*, as it were, a vast Cloud of Dust, which pouring down it self, and falling on their Bodies, covered them with certain tumors, and with a general ebolition, which breaking the Skin, made the whole Body but as one great Ulcer, the smart and pain was so extreme, that the Magicians of *Pharaoh*, who had been strucken with it, could hardly remain in his presence: But notwithstanding all this, neither they nor their Master became wiser than before.

Chap. XIII.

The Hail, Storms, Lightnings, and Thunders.

Hist. Tripart. lib. 7. v. 22.

The seventh Plague. *Lib. 10. c. 20.* An. Dom. 406.

THe Ecclesiastical History assures us, That three hundred sixty and nine years after the Birth of *Jesus Christ*, there fell in *Constantinople* a showre of Hailstones, and that a while after there arose in the same City almost the like storm, which was doubtless a punishment

punishment for the Vices and Impieties, which insensibly rendred this famous Town a *Mosche* filled with horrors, and a *Seraglio* with the most abominable impurities: A long time after, the City of *Cremona* was beaten with Hail-stones, which were as great as Hen-eggs; and scarce hath an Age passed since this dreadful Tempest which fell in the Countrey of *Bolonia*, during which, a great Rain of Blood was seen, with so frightful a Hail, that each stone was found to weigh one and twenty pound.

Lodovic Clavitellius, *fol. 260.*

Idem An. Dom.

Now it is not to be doubted but such effects, commonly speaking, and as they usually happen, cannot proceed from any natural cause, but we should speak like Atheists, in denying, That he who at the end of the World shall cause Hail, Snow, and Thunder, to march before him as Messengers of his Wrath, did not before make use of them in several Ages, either to intimidate or punish his Adversaries; and consequently, that he formed them in an instant as great Prodigies, which spring from a supernatural source.

Such was then the Hail which fell upon the Land of *Egypt*, in so great a quantity, and with so much violence, that all that chanced to be in the Fields were strucken by it, and there was neither man nor beast which could save themselves from it.

Pluitque Dominus grandines super terram Ægypti. Exod. 9. v. 23.

Et percussit grando in omni terra Ægypti cuncta quæ fuerunt in agris ab homine usque ad jumentum. Exod. 9. v. 25.

This was the seventh scourge of *Egypt*, and that wherein God especially began to cause the rigor of his Arm, and the weight of his Hand to be felt.

Go then again unto Pharaoh, saith he unto *Moses, and let this inflexible person learn to bowe under my Laws; for I am resolved at his cost to make my Power and Authority thunder out, to the end, it may be every where known, that I am his Lord and God.*

At the same time, the hour was suspended for punishment.

The next day, at the prefixed time, and in the same moment which had been appointed, the Air began to melt

melt into ſo prodigious and thick a Hail, that *Egypt* had never ſeen any thing like it: That which rendred the accident more dreadful and ſtrange, was the noiſe of Thunder, and the frightful mixture of Air, Fire, Lightnings, and Rain, which made throughout this unfortunate Countrey an Abyſs of horror and miſery. I leave you to think what dread and affrightment muſt this Prince have, who had inkindled all theſe fires, and raiſed all theſe ſtorms over his own head, and that of his ſubjects.

Et Dominus dedit tonitrua, & grandinem, ac diſcurrentia fulgura ſuper terram. Exod. 9. v. 23.
Tantæque fuit magnitudinis, quanta ante nunquam apparuit in univerſa terra Ægypti. Exod. 9. v. 24.
Et grando & ignis miſta pariter ferebantur. Exod. 9. v. 24.

Alas! How frail are the Scepters of this World? how weak is the ſplendor of Crowns? and how little reſiſtance have Thrones? ſince there needs but one furious clap of Thunder, but one deluge of Rain, one Lightning in the Clouds, one Wind, one Storm of Hail, one Exhalation, or ſome Vapor, to ravage, to deſtroy, to drown, to bury in a Tomb of Aſhes and Flames, all theſe proud Coloſſuſſes, and thoſe vain Idols which men uſe to adore.

Nevertheleſs, albeit Heaven is always armed with Fires, Flames, Thunders, Lightnings, and Thunderbolts againſt *Egypt* and *Pharaoh*; yet all theſe Tempeſts did onely ſhake this Rock, but could not overthrow it; for ſcarce did the calm appear, but preſently this hardned Spirit reaſſumed his former deſigns, and, as if nothing had paſſed, he continued to retain the people, to whom God nevertheleſs was willing to give Liberty.

Videns autem Pharao quod ceſſaſſet pluvia, & grando, & tonitrua, auxit peccatum. Exod. 9. v. 34.
Nec miſit filios Iſrael, ſicut præceperat Dominus per manum Moiſis. Exod. 9. v. 35.

CHAP. XIV.

The Graſshoppers of Egypt.

BEhold, ſaith *Rupertus*, what are the Armies of the God of *Pharaoh*, Frogs in the Van, Flyes in the Main-body, and Graſshoppers in the Rere; but to ſpeak truth, all thoſe prodigious Squadrons would have been very weak, if he that formed them with his own hand, had not marched in the head of all theſe Regiments.

Rupertus hic.

Fourth Plague.

Now it was with a Southern hot and ſtifling wind, theſe laſt battalions were raiſed, compoſed of Graſshoppers, in ſo great number that *Egypt* was wholly covered and waſted by them.

Ego inducam cras locuſtam in Fines tuos quæ operiat ſuperficiem terræ. Exod. 10. v. 4.

I know that intire Provinces and Kingdomes have been infected by ſuch creatures, and if *Pliny* ſpeaks truth, ſome of them have been ſeen in the *Indies* three foot long, and in ſo great abundance, that the Sun was ſhadowed by them: *Italy* and *Africa* alſo have been very often tormented by them, and the *Cyreneans* had a Law which obliged them to warr thrice every year againſt Graſshoppers, firſt breaking their Egs, then ſtifling them when they were diſcloſed, and in fine perſuing them on all ſides, when they were hatched. For the ſame reaſon there was an Ordinance in the Ile of *Lemnos*, by which every inhabitant was enjoyned to bring every year a certain Number of them, which he was to kill with his own hands. However it were, this Authour ſaid true, when he calls this ſort of Animals, a Plague and ſcourge of Heaven: for this was a Mortall wound which *Pharaoh* felt no leſs rigorous than death it ſelf.

Deorum ira peſtis hæc eſſe intelligitur. Plinius.

And when he ſaw himſelf on all ſides aſſayled by them, and that they did gnaw even into the ſubſtance of Trees, he conjured *Aaron* and *Moſes* to ask in his behalf a

Corrodit enim omnia ligna quæ germinant in agris. Exod. 10. v. 5.

Quamobrem Pharao vocavit Moiſen & Aaron, & dixit eis, peccavi in dominum veſtrum, & in vos. Exod. 10.*v.*16. *Sed nunc dimitte peccatum mihi hac vice, & rogate Dominum Deum veſtrum, ut auferat à me mortem iſtam. Exod.*10.*v.*17. Cruel perfidiouſneſs.

deliverance from this miſchief, which he ſtiled death, confeſſing afterwardes that he acknowledged his fault, and moſt humbly demanded pardon for it.

Alas! how often doe we promiſe to forſake our Errours, and never more to provoke the wrath of God? how often doe we ſay during Sickneſs, Health will afford Remedy to our ſins? we weep upon our beds, we beat our breaſts, we ask pardon, we call the Saints of Paradiſe to our aid. O ſtrange! God, who ſees the heart farr from a perfect reſentment, and a generous repentance, ſeemes nevertheleſs to be moved at the noiſe of theſe ſighes and tears, and of all theſe diſimulations; His goodneſſe cannot be wearied, and his clemency enforceth him to hear and grant at laſt the petitions of a Juſt man who prayes for ſome Reprobate.

*Egreſſuſque Moiſes de conſpectu Pharaonis oravit Dominum, Exod.*10.*v.*18. *Quo flare fecit ventum ab occidente vehementiſſimum, & areptam locuſtam projecit in mare rubrum. Exod.* 10.*v.*19.

Behold *Moſes* imploring God for *Pharaoh*, he knows that the Graces his divine Majeſty ſhall impart unto this impious perſon will fall uneffectually into his heart, like dewes upon ſome Rock, and that quickly after, this Apoſtate will return unto his former wayes.

It imports not; *Moſes* no ſooner raiſed his Arm, and ſtretched out his Rod over *Egypt*, but inſtantly a cold, moiſt, and Weſtern wind hapned to blow with ſo much violence, that it carried away all the Graſshoppers into the Sea.

Chap. XV.

The Darkneſs of Egypt.

*Magna ſunt enim judicia tua Domine, & inenarrabilia verba tua, &c. Sap.*17.*v.*1.

MY God! ſaid *Solomon*, I confeſſe that the depth of thy judgements is incomprehenſible, and that the height of thy thoughts is rather underſtood by ſilence than diſcourſe: It is yet the ſtone of ſcandal, and the moſt fatal Rock on which Faith is very often ſeen

ſeen to ſuffer a dreadful ſhipwrack, and reaſon remains yet inſenſible, though it beholds on every ſide a thouſand prodigies, and a thouſand miraculous effects, which might ſerve as a Watch-Tower to guide it into a ſecure Haven. Nothing ſeems to be beyond the reach of an incredulous minde, and *Egypt* at preſent can hardly believe what it cannot conceive. This blinde Nation would willingly attribute unto Chance, or at leaſt unto Nature, the puniſhments which are laid on them by the Great God of Heaven.

But it is no wonder to ſee a people following the example of their King. I am more aſtoniſhed at this obſtinate Prince, who notwithſtanding all theſe ſtill bleeding wounds, and by which he ſaw all his Subjects ſlain, could perſwade himſelf, That no force was able to conſtrain him to releaſe theſe poor people, which he detained in a moſt unjuſt Captivity.

The Thunders and Lightnings of Heaven had but dazling Clarities, which but ſlightly ſtruck the eyes of his minde.

*Extenditque Moiſes manum in cælum, & factæ ſunt tenebræ horribiles in univerſa terra Ægypti tribus diebus. Exod.*10.*v.*22. *Nemo vidit fratrem ſuum, nec movit ſe de loco in quo erat. Exod.* 10.*v.*23. *Ubicunque autem habitabant filii Iſrael, lux erat. Exod.*10.*v.* 23. *Digni quidem illi carere luce, & pati carcerem tenebrarum, qui inclusos cuſtodiebant filios ſuos, &c. Sap.* 18.*v.*4. *Nam etſi nihil illos ex monſtris perturbabat, tranſitu animalium & ſerpentium ſibilatione commoti, tremebundi periebant, &c. Sap.*17. *v.*9.

It was requiſite then to bury him alive in darkneſs, and make him a Sepulchre of one night, which laſted the ſpace of three days.

God commanded *Moſes* to lift up his hand towards Heaven, and preſently all *Egypt* was covered with ſuch a thick and dreadful darkneſs, that it was even palpable, and this deteſtable Kingdom ſeemed to become a priſon full of blinde and paralitick men, who could neither ſee one another, nor move from the place in which they had been ſurpriſed.

They were all Captives under the rigors of a holy Juſtice, which caſting theſe Criminals under ſhades, furniſhed the *Hebrews* with lights, which were to conduct them unto Liberty.

The Houſes of *Egypt* were obſcured with darkneſs, and reſembled Tombs, in which they were impriſoned. Their puniſhment, ſaith the Wiſeman, was ſuitable to

the horror of thoſe crimes, wherewith they were polu-ted in the obſcurity of Caves, and Subterranean places where they thought to ſhun the ſight of him whoſe eyes illuminate the pureſt Clarities of the Heavens.

In this dreadful ſtate they were terrified by Specters which flew before their eyes; they had ſometimes the uſe of their ſight to be affrighted by theſe tenebrous Phantaſms; every where they were in fear, and follow-ed by terrors, which troubled their guilty Conſciences. They alſo heard dreadful noiſes, which made them even die with fear; and the hideous ſhapes which were pre-ſented to them amongſt theſe dreadful noiſes, ſo lively affrighted them, that for their laſt remedy, they deſired nothing but Death.

Cum ſit enim timida nequitia, de ſe teſtimonium condemnationis; ſemper enim præſumit ſæva, perturbata conſcientia. Sap. 17. v. 10.

This horrid night could not be diſſipated by the Rayes of the Sun and Moon, and notwithſtanding the fires which were kindled on all ſides, nothing but black vapors appeared, which were ſo ſenſible, that men might even feel them; but the Lightnings which from time to time withdrew theſe black veils, repreſented to them ſuch ſtrange forms, that they then imagined to ſee what had never been. The moſt Learned were the moſt confounded, and the Diabolical Art of Inchanters found real matter for Humiliation.

Aliquando monſtrorum exagitabantur timore, &c. Sap. 17. v. 14.

Et ignis quidem nulla vis poterat illis lumen præbere, nec ſiderum limpidæ flammæ illuminare poterant illam noctem horrendam. Sap. 17. v 5.

Apparebat autem illis ſubitaneus ignis, timore plenus; & timore perculſi illius, quæ non videbatur, faciei, æſtimabant deteriora eſſe quæ videbantur. Sap. 17. v. 6.

This infamous and proud Art appeared but meer folly, and the Errors of it better diſcovered themſelves in that night, than in all the precedent days. The de-ceipt of the Magicians was never more ſhamefully de-cryed; For all the promiſes they had made to free *Egypt* from all ſorts of diſeaſes, were changed into con-fuſion. The prodigious effects whereof they publiſhed themſelves to be Maſters, appeared chiefly in their a-ſtoniſhment, which was ſo exceſſive, that they ſcarce knew themſelves: And as their eyes ſaw nothing but Specters and Phantaſms, their ears heard nothing but the cryes and roarings of Beaſts, which contributed to their affrightment.

Et magicæ artis appoſiti erant deriſus, & ſapientiæ gloriæ correptio cum contumelia. Sap. 17. v. 7.

Illi enim qui promittebant timores & perturbationes expellere ſe ab anima languente, hi cum deriſu pleni timore languebant. Sap. 17. v. 8.

In

In vain was it for them, to ſhut their eyes againſt all theſe Viſions, their fancies were too full of theſe ſhad-ows, and they were, in a maner, conſtrained to ſee all the objects, wherewith the imagination could be diſ-quieted. Behold the dreadful ſtate wherein theſe infor-tunate people remained, during the exceſs of ſo horrid an obſcurity, which laſted for the ſpace of three days; and that which ought to appear more ſtrange, was, That amongſt theſe tenebrous Exhalations, and theſe ſhadows of Hell, their mindes were even darkned, and their underſtandings became no leſs blinde than their eyes. Briefly, they ſuffer both in Body and Soul ſuch Convulſions and tortures, as cannot be expreſſed. All that were ſhut up in this Labyrinth, reſembled Gally-ſlaves tied by a chain of darkneſs, which held them as faſt as if it had been of Iron. In this ſlavery, they were tied by inviſible enemies, which the Wiſeman deſcribes under the figure of a Whirl-wind, which grumbleth in the Air, or of a rapid torrent, which makes a Sea of the Fields, or of a Rock which cleaves, and is broken into ſhivers by the violence of a ſtorm, with a dreadful noiſe, which continues until it fall into the bottom of ſome precipice.

Una enim catena tenebrarum omnes erant colligati; ſive ſpiritus ſibilans, aut vis aquæ decurrentis nimium, Sap. 17. v. 17. Aut ſonus validus præcipitatarum petrarum, &c. Sap. 17. v. 18.

Now all this was but a rough draught, and a ſign of the horrors, which after the expiration of ſome ages, and revolutions of the Sun and days, were to produce a night, which ſhall never enjoy light, and a general eclipſe, which ſhall endure for all Eternity.

Then all the Evening and Morning Stars ſhall be veiled, and the Inhabitants of *Egypt*, the obſtinate Souls, and the hardned Hearts, ſhall feel nothing but animated Shafts and killing Darts, which the Eye of a juſt Vengeance ſhall caſt in the midſt of darkneſs, to mark out theſe deſtroying Ciphers and Characters with more reaſon than they were heretofore ingraven on the Gates of the Priſon of a certain perſon, whom a ſad and furious deſpair had tranſported to kill himſelf,

after he had exerciſed all manner of cruelty on his own body. *O night without day! O death without life, evill without remedy, torment without end, eternall darkneſſe!*

Sanctis autem tuis maxima erat lux, & horum quidem vocem audiebant, & quia non & ipſi eadem paſſi erant, magnificabunt te. Sap. 18. v. 1.

But the *Iſraelites*, the Children of light, and they that walked amongſt the ſplendours of virtue and ſanctity, ſhall have no ſhare in this great obſcurity; they ſhall enjoy an ever-ſhining brightneſs, and whilſt the *Egyptians* ſhall houle like diſpairing men in the Abyſſe of their darkneſs, they ſhall magnifie the ineffable grandures, and the moſt powerfull bounties of him who is able at the ſame time to reward the innocent, and puniſh the guilty, and cauſeth the Sun to riſe under the feet of Saints, whilſt he inkindles his lightnings and comets over the heads of the wicked.

Such will be the great day and night, full of horrour and miſerie, in which light ſhall apparently decay, and aſhes and duſt ſhall aſcend even as high as the heavens, there to form more beautifull and radiant planets than thoſe which at preſent expreſſe their Pomp with ſo much magnificence and ſplendor.

O my God! be thou then the Sun of my Soul that I may goe alwaies increaſing from one light unto an other, and that I may never be invelop'd in this night with the *Egyptians*, but that I may without limit, without meaſure, and without obſtacle, enjoy thoſe bleſſed aſpects, and thoſe luminous glances, which make the day of dayes and of eternity.

Chap. XVI.

The Death of the Firſt-born of Egypt.

Timocles.

WE muſt acknowledge that the Philoſopher who called Death the Center of puniſhments, and the laſt extremity of all evills, had as juſt reaſon, as

as that Prince, who after he had ſought out all wayes to terrifie his people, who had taken up armes againſt him, reſolv'd at laſt to have one great Skeleton carried in triumph, which held a Hand of Juſtice and a Sith, after which, and the ſounding of Trumpets, an Herauld was ſo clothed in black and covered with a large cipres veil wrought with Thunderbolts and crowned darts who proclamed that this Queen was unpittifull, and that ſhe intended ſpeedily to make a horrid Sepulchre of a great kingdome.

But this funerall pomp was not fully ended, when the moſt mutinous and moſt ſeditious appear'd, who ask'd pardon, and eſteemed themſelves more happy to fall into the hands of a king who might chaſtiſe them without depriving them of life, than of a Queen who cannot puniſh but with death. It was, I beleeve, for the ſame reaſon *Togaris* the Phyſician of *Leon* the *Armenian* cured all the maladies and pains which extended not unto the diſſolution of the body and ſoul. In effect, there is nothing ſo terrible and dreadfull as death, and God himſelf hath never erected more tragick Theaters than when he would cauſe this cruell Tyrant to march, which makes all the Cataſtrophes of life, and after many combats and actions at laſt deſtroyes creatures without any poſſibility of their foreſeeing the place or moment of their deſtruction.

Warr of all the Elements.

Hear then it is where after a war of all the Elements, and a duel of totall nature againſt the Egyptians, theſe miſerable wretches will find at length a revenging hand, which is ready to cut off the firſt fruits of their Mariage, and the moſt amiable delights of their family.

Methinks I hear the Herauld already pronouncing the ſentence, and condemning the firſt-born of *Egypt* unto death: It is *Moſes* who ſpeaks, or rather our Lord by his mouth; For he is but the Eccho of his voice, and the inſtrument of his moſt holy and ſevereſt decrees.

To

Media nocte ingrediar in Ægyptum. Exod. 11. v. 4.

Et morietur omne primogenitum in terra Ægyptiorum à primogenito Pharaonis qui sedet in solio illius, usque ad primogenitum ancillæ quæ est ad molam, & omnia primogenita jumentorum. Exod. 11. v. 5.

To thee Egypt, *and to thee* Pharaoh, *God will manifest by this blow that he is thy God; that is to say, not only most good, but most just and most powerfull; behold the last of dart of his wrath which is ready to be cast upon thy Palace and upon thy Empire, and then a sad necessity, and an extreme disaster will oblige thee to doe by constraint what thou oughst to doe through sweetness; when all* Egypt *shall be buried in a profound sleep, The Angel of God shall goe into all houses, and his revenging Sword will have no more respect for him who should one day ascend a Throne, and bear the Crown of a King, than for the meaneſt of thy vassals, or beasts, of which he shall choose the first-Born to Sacrifice unto his indignation.*

But who could have ever painted out to us a face covered over with so many horrours, if after the first colours which have been laid, *Moses* the most learned and prudent of men had not been pleased to add some touches of his pencill unto this dreadfull image?

Cum enim quietum silentium con ineret omnia, & nox in suo cursu medium iter haberet, Sap. 18. v. 14. Omnipotens sermo tuus de cælo à regalibus sedibus, durus debellator in mediam exterminii terram prosiluit, Sap. 18. v. 15. Gladius acutus insimulatum imperium portans, & stans replevit omnia morte, & usque ad cælum attingebat stans in terram. Sap. 18. v. 16.

It was even in the midst of the Night saith *Solomon*, that this ineffable Word, to whom all is possible, descended from the height of the Imperiall Heaven, and thundred over this abominable Land, which was chosen as the Theatre on which the bloody spoyles of the rage and obstinacy of *Egypt* were to be seen.

It carried a two edged-Sword, which transpierced on every side without pitty, and this Sword was no other than this irrevocable decree which was as soon executed as pronounced in *Egypt*, filling the whole Country with horrours, desolations and deaths. The exterminating Angel went from dore to dore, and when any one dore was found whose Threshold was not sprinckled with the innocent blood of the Lamb, he entered, and having drawn the curtains, and search'd the beds in which the first-born of *Egypt* reposed, he made upon their lives a bloody proof of Gods indignation and wrath.

In fine, There was no family in which they deplored not

not some Infant slain by this merciless Executioner of Gods Decrees. This punishment was so universal, that both Lord and Vassal mourned for the same accident, and therein the usage of the people differed not from that of their King. So that such as remained alive could not receive consolation from any person, since all had need thereof, and they could not rest satisfied, even with rendering the last duties unto their dead, so disconsolate they were; and their own grief joyned with that of their Allies, Friends, and their neerest Kinred did scarce permit them to be attentive to their own misery. A more general and sensible desolation was never seen; for all this great and flourishing Empire did swim in tears, and almost in a moment all its hopes were seen extinguished in blood. Besides, all these disasters happened for no other cause, than for not having believed what was denounced to them, and confirmed by so many exemplary and prodigious Chastisements, wherewith they had been lately afflicted. It must be granted then, that all these tribulations and punishments were the inevitable effects of the Finger of God; in this last misfortune, whereby the *Egyptians* saw themselves deprived of their Eldest sons, they could not deny, but that the *Israelites* were under the Protection of the Almighty, and from that time they promised to consent unto their departure.

Neque enim erat domus, in qua non jacaret mortuus. Exod. 12. v. 30.

Urgebantque Ægyptii populum exire de terra velociter, dicentes: Omnes moriemur. Exod. 12. v. 33.

Behold the degrees, by which Vengeance goes ascending even unto the height; we see some marks of it in the Clouds, which never break in pieces before they cast forth some Lightnings, which carry the first tidings of the approaching storm. Indications of a Tempest are also seen upon the Sea, and there is no description in all Nature, of Gods Justice and Wrath, which hath not its peculiar place to arrive unto excess, and which doth not first give some wound, before it giveth death: But also when Threats have proved fruitless, and the Darts thrown by a gentle hand, served

Degrees of Vengeance.

onely to invenome the diſeaſe, and inflame the wound, Patience and Mercy, which are the faithful companions of Juſtice, retire; and inſtantly, the Heart, from whence a great ſtream of Milk was ſeen to iſſue, converts it ſelf into a torrent of Gall; and the Hand which held Palms and Crowns, Darts nothing but Lightnings and Thunder-bolts. Divine Juſtice reſembleth that Dragon in the *Indies*, which firſt caſts the Darts of his Teeth and Tongue, as ſo many little Javelins; afterwards he cuts and tears the Skin; and then if a man doth not give way to him, and caſt himſelf at his feet, he kills and eats even to the bones. We muſt be then fooliſh, even unto madneſs, to oppoſe God. True Wiſdom conſiſts in rendring our ſelves ſo pliant unto his commands, that we muſt never ſo much as provoke his mildeſt Vengeances; otherwiſe we ſhall ſee our ſelves at laſt aſſaulted by all ſorts of enemies. The Air, the Earth, the Sea, Angels, Men and Beaſts, will arm themſelves to puniſh ſo unworthy a Rebellion. Alas! My dear Reader, whatever thou be'ſt, fix then a while thine eyes and minde upon this Scene, and do not expect till God afflict thee with the laſt of his Plagues: If thou art be-nighted, and under the obſcurities of a diſmal blindneſs, paſs not even to thoſe mortal darkneſſes, where the Stars are extinguiſhed, and where after the death of the firſt-born, we our ſelves muſt die and be buried under the Billows of an Ocean, where no calm can ever be, and where we remain in a flux and reflux of ſuch miſeries as will never end.

A fair ſubject of Meditation.

CHAP.

CHAP. XVII.

The Paſchal Lamb, and the departure of the Children, of Iſrael *out of* Egypt.

A memorable Feaſt.

IT was about the beginning of the night, in the midſt whereof there hapned a general maſſacre of the firſt-born of *Egypt*, that the *Hebrews* made that famous Feaſt, whereof the bloody remnants, and unfortunate ſpoils, ſerved to mark on the ſide of their doors, and on their threſholds, the Safeguard of their whole Nation. It was on the fourteenth day of the Moneth, which they called *Niſan*, when the Moon was directly oppoſit to the Sun, and equally ſhared with him the Empire which they poſſeſs in the Heavens, that they celebrated this admirable Sacrifice, which was one of the moſt expreſs and lively Figures of that which *Jeſus Chriſt* preſented unto his Father upon the Tree of the Croſs.

Now to know what order was obſerved therein, and what Ceremonies were uſed.

First, God had commanded *Moſes* to publiſh unto all his people, That on the tenth day of the Moon, of the firſt Moneth, every Family ſhould have a Lamb in his houſe, and that four days after it was to be Sacrificed without breaking any part of his bones.

Secondly, It was to be a Male, and not a Female.

Thirdly, It was to be but a year old.

Fourthly, It was to be without blemiſh or defect.

Afterwards, the Threſholds of the Doors and Houſes where this Feaſt had been kept, were to be dyed with his blood. It was alſo ordained, That this Lamb ſhould be eaten, neither Boiled, nor Raw, but onely Roſted with Unlevened Bread, and with Wilde Lettice, in ſuch ſort, as neither Feet, Entrails, nor Head muſt remain, at leaſt, if any were left, it was to be thrown into the fire.

Loquimini ad univerſum cœtum filiorum Iſrael, & dicite eis: Decima die menſis hujus tollat unuſquiſque agnum per familias & domos ſuas. Exod. 12. v. 3.

Erit autem agnus abſque macula, maſculus, anniculus. Exod. 12. v. 5.

Et ſument de ſanguine ejus, ac ponent ſuper utrumque poſtem, &c. Exod. 12. v. 7.

Non comedetis ex eo crudum quid, nec coctum agnum, ſed tantum aſſum igni, &c. Exod. 12. v. 9.

Si quid reſiduum fuerit, igne comburetis. Exod. 12. v. 10.

Renes vestros accingetis, & calceamenta habebitis in pedibus, tenentes baculos in manibus, & comedetis festinanter. Exod. 12. v. 11.

Concerning the Ceremony which they obliged to observe at this Feast, They all ought to be in a posture of taking a journey at their rising from the Table, and like Travellers to have their Reins girt, shooes on their Feet, and Staves in their Hands.

Erit autem sanguis vobis in signum in ædibus in quibus eritis, & videbo sanguinem, & transibo vos, &c. Exod. 12. v. 13.

The Law also enjoyned this repast to be made in haste, and that every one should be careful to keep the blood of this Lamb, to mark the place where he lived; to the end, when God should pass about midnight before their doors, to destroy all the first-born of *Egypt*; seeing this blood, he might pass further, and be touched with Compassion for the Afflictions of his people.

But to what purpose were these marks, and this blood upon the doors? What! Can there be any thing hidden from him, who beholds in his Word; and in himself all that is, shall be, and hath ever been?

Representations of the Lamb.

This was then but a Sign, and an Image by which the Eternal Father was pleased to manifest, That whosoever should be marked with the precious blood of this Lamb, ought not to apprehend any danger. And truly, if the blood of Bulls and Goats, and if the Ashes of a Red Heifer, which were cast upon those who had contracted some uncleanness, had the power to absolve offenders, at least before the eyes of men, and if they put them in a condition to partake of the common Sacrifices with others; with how much stronger reason ought the Blood of *Jesus Christ*, who is the same Innocence, and hath been sacrificed for sinners upon the Altar of Mount *Calvary*, after he had given his Body for food, and his Blood for drink, to be more efficacious for cleansing our souls from all sorts of impurities. It is for this, he hath acquired the title of the *Mediator* of the New Testament; and in like maner, where the Old Law was confirmed by Ceremonies of Blood, it was onely to prefigure what was to be done in the Mysteries of the New.

Mysteries hidden under the Paschal Lamb.

We must then onely understand by the Banquet, and

and Sacrifice of the Paschal Lamb, the Sacred Mystery of the Passion, and the Adorable Sacrament of the most Holy Eucharist, in which the Lamb was masculine and yong; that is to say, Constant and generous, though tender and delicate. He was without spot or stain, being the Ransom for all sinners, and his Bones were not broken to testifie his strength and courage, which were not overcome by the rigor of torments. He was rosted in the Ardors of his love, and such onely have eaten him boiled in cold water; who out of meer curiosity, without the flames of Charity, and the lights of Faith, or without Humility, have eaten him, and measured his Infinite Grandeurs, by the lowness of their mindes.

Septem diebus azyma comedetis; in die primo non erit fermentum in domibus vestris. Exod. 12. v. 15.

Moreover, This Lamb ought to be eaten with Azim Bread, without any mixture of Leaven. Behold an entry into the Feast of the Supper, where he ought to be taken with a pure Conscience, and a mouth which hath been purified by bitter Lettices; that is to say, With dolourous tears, and waters distilled by the hand of pennance. It is there where we ought to gird our Reins; for otherwise a God of Purity would abhor to enter into an unclean Habitation, into an unchaste Soul, and into a Body which serves for a retreat unto the most merciless enemies of Vertue and Chastity.

We must have Staves in our Hands, and Shooes on our Feet like Pilgrims, which pass along and seek an abode elswhere, than in a forrein Country, where we must quit all we have, or else either soon or late, be forsaken by them.

An excellent thought.

Let us make haste then, and remember, I beseech you, that this very day may be our Paschal, and our passage from Earth unto Heaven. What stayes us in the World? our Parents will pass away, or else are already gone before.

Our Friends are not here beneath; for the Earth hath none but infidel, perfidious, and envious people.

In fine, All that is under Heaven remains in a continual viciſſitude: The face of the Univerſe changeth every moment, and that which ſparkleth the moſt, hath but marks of a vain appearance, which ſerve onely to dazle our eyes, and deceive our ſouls.

1 ad Cor. *Such then*, ſaith St. *Paul*, *as have wives, ought to live as if they had none*; that is to ſay, Without being faſtned unto any inordinate affection. Thoſe alſo who ſigh and groan under the weight of miſeries, as if they had attained to the height of their deſires and pretenſions; thoſe that are on the top of the wheel, as if they were under the feet of Fortune, and loaden with all afflictions; thoſe that heap together riches, as if they poſſeſſed nothing; thoſe that are ingaged amongſt Creatures, and are inforced to make uſe of them, as if they were ſevered from them, or as if the uſe of thoſe Creatures were forbidden them.

This concludes, my Brethren, That we muſt break the Chains which faſten us to any other thing than God; we muſt abandon *Egypt*, and depart out of this unfortunate Land, where nothing but Plagues, Deaths, and all ſorts of horrors are ſeen.

Happy are they who follow God and *Moſes* in the thickeſt part of the deſart, out of theſe tumults and dangers, which are ſo frequent in Cities and Courts. We cannot have more delightful company than his Elect, who go from *Egypt* into *Ramaſſes*, and from *Ramaſſes* into the Land of *Socoth*, almoſt to the number of ſix hundred thouſand foot-men, without reckoning women and little children, nor even the common people which can hardly be numbred.

Profectique ſunt filii Iſrael de Rameſſe in Sochoth, ſexcenta fere millia peditum virorum, abſque parvulis. Exod. 12. v. 27.

I leave you, my dear Reader, to reflect on all that paſſed in this illuſtrious Departure, and during this voyage which was, I believe, the moſt famous that hath ever been.

Nothing but the echoes of their Songs of Victory, and of the Benedictions they gave unto their Redeemer, were

were every where heard, whilſt their Tyrants howled like wolves from whom their prey is taken, or elſe like Ravens which croak upon ſome dead body.

Moreover the convoy of the people of *Iſrael* was very rich and ſumptuous: for they carried with them the moſt pretious moveables of *Egypt* as God had ordained them. And to this effect he had imprinted on their foreheads and upon their faces, I know not what marks of ſweetneſs, and ſo ſtrong and powerfull attractives, or as St. *Auſtin* beleev'd, ſuch ſecret qualities, as thereby they gained the hearts and friendſhips of thoſe who before were their perſecutors; So that they deſir'd them to burthen themſelves with their ſpoiles, and to depart as it were loaded with the booty they had gained from their enemies, and pillaged after the victory of a moſt juſt warr; which was alſo due unto them as a juſt recompence of their labours. They carried alſo with them Sheep, Oxen, and all kind of Beaſts. Yet had nothing dreſſed and fit to eat, wherefore they were faine ſpeedily to ſet their hands awork, and cauſe that which they had brought with them to be baked upon Aſhes.

Dominus autem dedit gratiam populo coram Ægyptiis, &c.

Sed & vulgus promiſcuum innumerabile aſcendit cum eis, oves & armenta & animantia diverſi generis multa nimis. Exod. 12. v. 38.

Coxeruntque farinam quam dudum de Ægypto conſperſam tulerant & fecerunt ſubcinericios panes azimos. Exod. 12. v. 39.

Habitatio autem filiorum Iſrael qua manſerunt in Ægypto fuit quadringentorum trigenta annorum. Exod. 12. v. 40.

In fine, This night when God drew them out of the calamities of *Egypt*, and the bondage of *Pharaoh*, was the end of four hundred and Thirty years which they had paſs'd therein, and all the Children of *Iſrael* ought to obſerve it with a *Solemnall* worſhip throughout all generations.

Hanc obſervare debent omnes filii Iſrael in generationibus ſuis. Exod. 12. v. 42.

Dixitque Dominus ad Moiſen & Aaron: hæc eſt Religio, omnis alienigena non comedet ex eo. Exod. 12. v. 43.

It was alſo for this cauſe God ſaid unto *Moſes* and *Aaron*, that ſuch were the Ceremonies of the Paſchal, and that no ſtranger, forein Merchant, nor any mercenary Servant or bought with money could be admitted unto the banquet of the Lamb till after the eſtabliſhment of the Lawes for Circumciſion; To the end there might be but one Law both for thoſe of the Country and for ſtrangers which were mingled with the naturall Jewes.

Omnis autem ſervus emptitius circumcidetur, & ſic comedet. Exod. 12. v. 44.

Advena & mercenarius non edent ex ea. Exod. 12. v. 45.

Omnis cætus filiorum Iſrael faciet illud. Exod. 12. v. 47.

All

Fecerunt que omnes filii Israel sicut præceperat dominus Moisi & Aaron. Exod. 12. v. 50.
Et eadem die eduxit Dominus filios Israel de terra Ægypti per turmas suas. Exod. 12. v. 51.

All these conditions were most religiously kept and the *Israelites* omitted nothing of what God had given in command unto *Moses*; And so on the same day the Lord drew them out of *Egypt* according to their Tribes prescribing to them all the lawes they were to observe, ordaining them chiefly Sanctification; that is to say the offering of the first born as well of men as beasts, to the end by this Sacrifice they should have a living and animated occasion to recall into their memory the singular favours had been done them when during the Murther of the *Egyptians* all theirs were preserved.

CHAP. XVIII.

Pharaoh *Swallowed up in the Red Sea.*

Clemens Alexan. strom. 5.

THE belief of one God, and the Evident demonstration of his justice are so inseparable as it would be more easy to meet with a spring without Water, a life without a Soul, and stars without rayes, than a Soveraign nature which had not the power to punish sinners. This then is almost as much as to say, that there is one God and he is just. We cannot even understand the frightfull termes, and the dreadfull excesses to which his wrath may extend, when he once opens a passage unto those torrents of gall, and those Whirle-winds of flames which are the sad messengers, and mercilesse Executioners of his holy furies. Nevertheless we must observe with the Wise man, that his most rigorous Vengeances and most terrible judgements are wont to be Imployed against those, who are the most Potent and Elevated in the World.

Exigno enim conceditur misericordia, potentes autem potenter tormenta patientur. Sap. 6.

The vengeances are eagles which commonly pour not down but upon the biggest preyes, and Thunderbolts which seeme to disdain the Cottages of poor men, to

to assault the Towers and Palaces of the greatest Kings. *The sweetness of mercy is for the miserable, and the force of punishments is for the powerfull.* It is for this cause the Angels of the day and light were precipitated into eternall nights, and that *Adam*, though the first Monarch of the universe, was banished for ever from the habitation of delights, to live in an Abyss of Miseries and Calamities. It was for this cause, that proud *Babel* became the Sepulcher of those Giants who endeavoured to ascend even as high as the cloudes; and it is in fine, for a tryall of this self same verity that *Pharaoh* with all his *Egyptian* forces is ready to be swallowed up in the billowes of an unexorable Element, which will open its waves to make a dreadfull Sepulcher for this cruell and disastrous Tyrant, about whom the most holy sweetness and the most amiable patience of Heaven is wearied.

A thought able to affright.

Loquere filiis Israël: reversi castra metentur è regione Phihahiroth, quæ est inter Magdalum & mare contra Beelsephon: in conspectu ejus castra ponetis super mare. Exod. 14. v. 2.
Phihaaroth, ex origine, regio tortuosa, Beelsephon canis Æneus, ex Heb. & Rab. Solomon. V. Andicomium. Magdalum hebrai ce sonat turrem.
Dicturus est Pharao super filiis Israel, coarctati sunt in terra, &c. Exod. 14. v. 3.

Having then received newes that the *Israelites* were incamped upon the side of a little hill situated between the Fort of *Magdalin* and the Red Sea, and very neer Mount *Beelsophon*, which the *Hebrews*, and amongst others Rabbi *Solomon*, have feigned in their Fables to be a great brazen Dog: He believed this was the best way to surround them; and that in fine, these Rocks, dungeons, and Seas, serve but for a large grave to bury them, and to extinguish for ever the name and memory of this people, which had occasion'd to him so many misfortunes. He saw them at least in a Condition to die of Hunger and Thirst, after he had ingaged them all in these bad passages, or reduced them to the Necessity of yielding, and returning unto the same Servitude out of which they thought themselves delivered: But nothing being able to resist this wise hand which Levels the most rugged pathes, makes streight all crooked wayes, and armes invisible Troops, and the most powerfull squadrons, went on conducting this Miserable Prince directly into the Abyss, where

Soveraign conduct

he intended to precipitate the *Israelites*; And the Labyrinth in which he prepares to incloſe theſe fortunate Troops was the ſepulchre of his life, and the unhappy Rock towards which his power and greatneſs advanced to be daſhed in pieces.

Poor Worldly men, unhappy *Egyptians*, you who bandy againſt heaven, and make warr againſt the Almightie, how weak are your deſignes, and how raſh are your enterpriſes? whither think you to goe with ſo great a train, with ſuch a convoy, with ſo much Baggage, and ſo much noiſe? whither think you to conduct all theſe Inſtruments of horrour and threats? Are you not afraid that the lightnings of Heaven, and the billowes of the Ocean, will conſpire againſt you? and that at length the ſame lot will befall you as unto *Pharaoh*, who being accompanied with his braveſt captaines, and followed by all the chariots of *Egypt*, went perſuing *Moſes* and the *Hebrews*, when theſe poor people no longer knowing on what ſide to turn themſelves, and with an Eye of pitty beholding their conductor, began to ſay unto him with weeping and trembling hearts.

Tulitque ſexcentos currus electos, & quidquid in Ægypto curruum fuit, & duces totius exercitus. Exod. 14. v. 7.

Levantes filii Iſrael oculos viderunt Ægyptios poſt ſe, & timuerunt valde. Exod. 14. v. 10.

Et dixerunt ad Moiſen, forſitan non erant ſepulcra in Ægypto, ideo tuliſti nos ut moreremur in ſolitudine, &c. Exod. 14. v. 11. Nonne iſte eſt ſermo quem loquebamur ad te in Ægypto dicentes, recede à nobis ut ſerviamus Ægyptiis, &c. Exod. 14. v. 12. Et ait Moiſes ad populum, nolite timere: ſtate, & videte magnalia Domini quæ facturus eſt hodie, &c. Exod. 14. v. 13. Dominus pugnabit pro vobis, & vos tacebitis, Exod. 14. v. 14.

Ah Moſes! *why have you brought us into this Solitary place? were there not Tombes enough in* Egypt *without coming to ſeek them in this deſart? Alas! where are we? and did we not tell you, that it were much better to live in the ſervice of the* Egyptians, *than to die in theſe ſavage places deſtitute of all humane Succours?*

Courage my Friends, anſwered *Moſes*, *you muſt fear nothing, for God hath determined to make his power appear in your favour, and all theſe Enemies which perſue you, are even ready to periſh before your Eyes; and when you hold your arms acroſs, and your mouth is cloſed, vengeance will Thunder over their heads, and Juſtice which hath a Thouſand armed hands will deſtroy them in an Inſtant.*

In effect, as ſoon as *Moſes* had lifted up his Eyes, his

his Mouth and Hands towards heaven, his voice and prayers made ſo loud an Echo, as God himſelf asked him, What moved him to ſuch violent Clamours, though he were not ignorant of it; But he did this to excite him the more, and more ſtrongly to invite him to paſs the Sea.

Dixitque Dominus ad Moyſen: Quid clamas ad me? Exod. 14. v. 15.

Where we muſt note with St. *Auſtin*, St. *Jerome*, and St. *Chryſoſtome*, that the cryes of *Moſes* iſſued not ſo much from his lips and mouth, as from his heart and ſpirit, which without being intelligible unto men may be heard by God. Thus then did *Moſes* cry out, ſpeaking unto God, and his prayer, ſaith *Joſephus*, was in this manner.

Aug. Quæſt. 52. Hieronym. in pſ. 5. Chryſ. de muliere Chananæa.

O Lord, theſe Seas, and theſe Mountains are yours, and ready to obey the leaſt of your Commands. They may ſuffer us then to paſs; and it reſts only in you, that we take our flight in the air like birds, and find a Sanctuary in every place where you ſhall ordain.

No, no, Moſes, ſaith God, *March in the head of your Troops, and when you approach neer the Sea, lift up your Rod, ſtretch forth your arm upon the billows, that you may cut them in two, and cauſe all your Company to paſs over without wetting their feet. Mean-while I will harden* Pharaoh's *heart, who following you, ſhall ſerve as a ſubject unto my Glory, to raiſe unto it ſelf an eternall Trophy upon the ſands of this proud Element, which muſt ſubmit unto my Laws and Commands. Hence the* Egyptians *ſhall learn at their own coſts, that I am an abſolute Lord, and that when I pleaſe, I can make their Monarch, and their whole train become the miſerable object of an eternall reproach.*

Tu autem eleva virgam tuam, & extende manum tuam ſuper mare, & divide illud, ut gradiantur filii Iſrael in medio maris per ſiccum. Exod. 14. v. 16 Ego autem indurabo cor Ægyptiorum, ut proſequantur vos: Et glorificabor in Pharaone, &c. Exod. 14. v. 17. Et ſcient Ægyptii, quia ego ſum Dominus, cum glorificatus fuero in Pharaone. Exod. 14. v. 18. Tollenſque ſe Angelus Dei, qui præcedebat caſtra Iſrael, abiit poſt eos, & cum eo pariter columna nubis, &c. Exod. 14. v. 19. Stetit inter caſtra Ægyptiorum, & caſtra Iſrael: Et erat nubes tenebroſa, & illuminans noctem: ita ut

At the ſame time the Angel of God which conducted the people of *Iſrael* by a Pillar of fire during the night, and by a Cloud in the day, went to place himſelf between the two Armies, caſting forth rayes of light, and a pleaſing ſhadow upon the *Iſraelites*, whilſt it covered the *Egyptians* with a tenebrous night, and a thick darkneſs,

ad ſe invicem toto noctis tempore accedere non valerent. Exo.14. v.20.

neſs, which left them only ſome glimmering to follow their enemies, whom nevertheleſs they could not diſcern. Where we muſt obſerve with *Rupertus*, that this two-fac'd Pillar was a ſparkling and tenebrous Image of that Juſtice which hath mortall obſcurities for the eyes of the wicked, though it be moſt reſplendent in the ſight of the good. It was alſo a figure of the Croſs of *Jeſus*, which is a ſcandal to Atheiſts, and a reproach unto the Jewes, whereas it is a glory and triumph unto Chriſtians.

Cumque extendiſſet Moyſes manum ſuper mare, abſtulit illud Dominus flante vento vehementi, ac urente tota nocte, & vertit in ſiccum, diviſaque eſt aqua. Exo.14.v.21 Et ingreſſi ſunt filii Iſrael per medium ſicci maris: Erat enim aqua quaſi murus à dextra eorum & levâ. Exod.14.v.22.

In fine, as this Pillar carried Light and Darkneſs conformable to the orders it had received, the Spirit which animated this miraculous body, divided the Sea in two parts, and made a large paſſage through the Waves, to cauſe all theſe troops to march in ſafety, which were uſher'd by a hot and violent wind which left not one drop of water upon the Sand. This was an admirable proſpect, and a ſpectacle worthy the eyes and hand of Almighty God. And truly when did we ever ſee ſo many millions of men (without counting their baggage) paſſing from midnight till morning between banks of Chriſtall, and mountains of Water, where by means of the light and rayes of this illuminated Pillar, a man would have ſworn that there had been a thouſand little Suns?

But who hath ever heard ſince the time of *Moſes* and *Joſua*, that Seas and torrents have born any reſpect unto all thoſe Conquerors who would cut in pieces even Demi-Gods? I know that ſome have endeavour'd to make us believe, that the billows of the Sea of *Pamphylia* had ſhewn the like for *Alexander*, but this is but a Fable, and according to the relation of *Strabo*, Fortune was only favourable unto this Prince, in that he had the good hap to paſs over before the arrivall of the flux and reflux of the Sea. I have read alſo in *Socrates*, that a certain falſe Prophet born in *Creet*, during the reign of *Theodoſius*, indeavoured to paſs for another *Moſes*, deſcended

Joſephus.

Strabo, lib.14.

Socrates lib.7. hiſt. c.37.

ſcended from heaven, and under-took to conduct the Jewes dwelling in the Iland of *Creet*, through the midſt of the Sea, even unto the Land of Promiſe, but having brought them upon a Promontory, and afterwards having almoſt drowned them all, he vaniſhed, and made it appear, that he was rather an Angel of the Abyſs, than of heaven, or rather a cheating Devill, than a *Moſes*. Let us leave him then, and look upon this man, who having ranged his Tribes by companies, and in order, begins to lift up his hand towards the Sea, which at the ſame time made all theſe liquid bulwarks, and floating arches, it had ſuſpended in the Ayr, to roul down, ſo that all the Egyptians, who had advanced too far, were ſwallowed up, with all their Chariots and baggage. The great God of *Moſes*, and of the Iſraelites, having made uſe of this miraculous elevation of the Waves, to make for them a deep Abyſs, and to erect a trophy for thoſe who had but the Victims of their fury; It was alſo through the flames which formed the Pillar of fire, that the revenging looks of Juſtice gave them their laſt aſſignations, and that her hand overthrew their Chariots, and diſmounted all their Wheels, to make a lamentable ſhipwrack of all this pompous and magnificent preparation which attended them. In fine, theſe blind people diſcern'd that God was againſt them, and for the Iſraelites; but too late, for when they thought to eſcape by flight, they perceived that the elements, and totall nature had revolted againſt them, and that they could have no longer any refuge or retreit, but under the waves of the Ocean. Behold the end of the Vanities and Pride of this world; a little noiſe, and a little ſplendor, ſome threats, very few effects, and after all misfortunes, wounds, deaths, and particular or generall defeats, produce afterwards nothing but the grief of ſome, and the joy of others; and very often the forgetfulneſs, confuſion, and loſs of all. *Oroſius* hath noted, that the wheeles of *Pharaoh*'s Chariots after this dreadfull acci-

Et ecce reſpiciens Dominus ſuper caſtra Aegyptiorum per columnam ignis & nubis, interfecit exercitum eorum. Exod.14.v.24.

Et ſubvertit rotas curruum, ferebanturque in profundum. Exod.14. v.25.

Dixerunt ergo Aegyptii, fugiamus Iſraelem Dominus enim pugnat pro eis contra nos. Exod.14. v.25.

Et ait Dominus ad Moyſen: Extende manum tuam ſuper mare, & revertantur aquæ ad Aegyptios ſuper currus & equites eorum. Exod.14. v.26.

Tragical revolution.

Paulus Oroſius lib.1. c.2.

dent remained a long time, as it were, imprinted on the Sands of the Red Sea, as the execrable remnants and bloudy marks which may ſerve for an example unto Poſterity.

Funeſtous Cataſtrophes.

Alas! how many reliques of this nature are there in the world? how many Scaffolds have we ſeen covered with mourning? how many bodies pierced through with Swords? how many exiles? and how many fatall events which have often been the end of a tragicall life, and the diſgracefull marks of an exemplar death? have not *Cæſars* been ſeen murthered in the midſt of the Senate? *Nero*'s maſſacred by their rage and diſpair? a *Cyrus* beheaded by the command of a woman, and his head plunged in the bloud he had ſo ardently deſired? Hath not alſo an *Alexander* been ſeen paſſing as lightning, and who for this cauſe was drawn after his death by an excellent Painter, under the form of a ſhining Taper, which iſſued out of the womb of a Cloud, to vaniſh away at the ſame inſtant?

Power of men, how weak art thou! Greatneſs, how litle art thou! Ah what! Are theſe the bounds, meaſures, and heights to which all mortalls aſpire? hath impiety no other periods? And ſhall Abyſſes of water be the Monuments of *Pharaoh?* In truth, can it poſſibly happen, that the ſame *Maximian*, who ſought to efface for ever the name and memory of Chriſtians, ſhould be ſtrangled in the City of *Marſeilles?* that *Diocleſian* who had been his Colleague in the Empire, and a complice in his deſigns, ſhould be conſumed with putrifaction, and eaten up with Worms? Is it *Bajazet* who ſerved for a block to get up a horſe-back? Is it not the heart of *Julian* the Apoſtate which I ſee pierced through with a deadly Arrow? and the body of *Valens* which burns in flames? and that of *Anaſtaſius*, who was as it were precipitated by a Thunder-bolt into the bottome of Hell?

Dreadfull revolutions.

Yea, behold the courſe and dreadfull revolutions of all

all the Succeſſors of *Pharaoh*: After this let it be ask'd where they are, and what is become of all theſe triumphant Chariots, theſe Armies, theſe People, theſe Tyrants with all their power.

Down proud greatneſs, down theſe Sacrilegious enterpriſes, theſe blind furies, and theſe obſtinate cruelties, which are more worthy of a Devil than of a man who hath any ſpark of reaſon.

In fine, Pharaoh *is drowned, this great Dragon is dead, his rage is ſatiated; he hath heard the voice of Thunder, and Thunder hath broken the wheeles of his Chariot; He is no more, or at leaſt is groaning and diſpairing in a Pool of Sulphur, in a Sea of flames, and in an Eternity of Puniſhments.* Moſes *and the* Iſraelites *on the banks of the ſhore, and in a Paradiſe of delights make Canticles of joy, and Songs of triumph, to render thanks unto God for their deliverance.*

Chap. XIX.

The Canticle of Moſes *after the death of* Pharaoh.

IF the ſeverity of this Hiſtory did permit me ſometimes to mingle with it one of thoſe Conſorts whoſe Lawes and Rules are obſerved with Meaſure, Cadence, Rimes and Pauſes, and whoſe Charms flatter ſo much the moſt curious ears, that with air they nouriſh and entertain the moſt Criticall minds: I muſt often make uſe of the voyces of ſo many Swans which have taught our French muſes the muſicall Aires of *Judea* and *Paleſtine*, in lieu of the prophane Songs uſed in the world, and at Court.

I might often borrow ſome Harmonies from ſo many choiſe ſpirits which every day cauſe that antient Muſick to reſound in the heart of *France*, which was firſt ſung upon the Mountains of *Sion*, and in the holy Land:

And

And I might at preſent make uſe of the ſweet interpretation of thoſe who have procured the Charming Eccho of this famous Canticle to be heard upon the banks of our Rivers, which was ſung by *Moſes* neer the Red Sea, after the deliverance of the people of *Iſrael*, and the generall defeat of *Pharaoh*, and his Troops; But ſince the nature of the Stile, to which I have engaged my ſelf, doth not permit me to uſe this pleaſing mixture, I will content my ſelf with a pure and exact relation: Nevertheleſs beforehand we muſt obſerve,

In the firſt place, there was never any Quire of Muſick better ordered, or more compleat. The Holy Ghoſt was the Maſter of it, and inſpir'd *Moſes* with all the Accents and words of this moſt ſacred Conſort.

Secondly, *Moſes* firſt and alone ſung a Verſe of this admirable Canticle, which before his time had never been ſung: For the Hymns of *Orpheus*, *Linus*, and *Muſæus*, were not invented till three hundred years after, or thereabouts.

Thirdly, *Philo* ſaith, that all the people anſwered the voice of *Moſes*; where we muſt take notice, with the Authour of the Memorable things of the holy Scripture, that it was not without miracle, men and Children, and the reſt of the people hearing every verſe but once, did yet faithfully repeat the ſame after *Moſes*, whoſe voice could not be heard of all. However it were, they ſpake all with one heart and voice, or rather with millions of voices which came but from one and the ſame Source, and from a like Spirit which animated ſo many lungs and mouths.

Author lib. 1. de Mirab. Scrip. Apud Aug. c. 21.

Let us ſing, Let us ſing Victory: And let it be every where known, that it is the great God of Iſrael *who hath freed us from Irons, and from the ſlavery under which we have ſo long groan'd. He hath looſned our fetters, he hath broken our Chains, and thrown both Horſes and Riders,* Pharaoh *and his Troops,* Egypt *and her Chariots, into the bottome of the Sea. Let his name be alwayes in our mouths,*

Cantemus Domino: gloriosè enim magnificatus eſt, equum & aſcenſorem dejecit in mare. Exod. 15. v. 1.

mouths, his love in our hearts, and the remembrance of his favours in the Center of our Souls. Now the day of his glory breaks forth in the midſt of night, his power hath raiſed our weakneſs, and his goodneſs which he hath alwayes ſhewed us, hath triumphed over the malice of thoſe who had deſign'd our ruine. We muſt never ſeek then any other ſubject for our praiſes, and for all our ſongs of Victory, than this glorious Conquerour, who bears in himſelf all our hopes and ſalvation. He alone is our God, and the God of our fore-fathers; and for this cauſe he alone ought to be the ſubject of our acknowledgements, and the term of our Loves. Yes my God! It is thou on whom all our tongues ſhall be ſtill employed, all our hearts fixed, and all minds bent to proclame, love, and adore nothing but thy Glory, and the Glory of thy Name, which is no other than that of the omnipotent Lord.

Dextera tua, Domine, magnificata eſt in fortitudine, dextera tua, Domine, percuſſit inicum. Exod. 15. v. 6.

The term of love and acknowledgement.

Thou art the great God of Battells, the Conquerour of Conquerours, and thou haſt not diſdained to arm thy ſelf on our behalf. Thou haſt alſo drowned this potent Army, which plotted our ruine, and thou haſt given theſe Tyrants for food unto Fiſhes, and the waves of the Sea, who intended to make us the Victims of their fury. All of us have been witneſſes of it, and there is not any one amongſt us, who hath not beheld this admirable effect, and this great ſtroak of thy arm, which hath reduced into aſhes and duſt, the inſupportable boldneſs of all our enemies. To this effect thou haſt cauſed the aſtoniſhing terrours of thy dreadfull wrath to march before thee, thou haſt raiſed ſtorms and tempeſts, as the Meſſengers of thy indignation, and the ſpirit of thy holy furies hath ſuſpended the billows, and heaped torrents upon torrents, to ſwallow up this inſolent Nation. Thoſe waves which had been a little before volatile and inconſtant, were now without motion, and they all made a dreadfull Vacuum *to give us paſſage: But theſe dungeons of Ice, when our adverſaries were ſo blinded, and preſumptuous as to follow us, melted on their heads, and when they thought to incloſe our Camp,*

Et in multitudine gloriæ tuæ depoſuiſti adverſarios tuos: miſiſti iram tuam, quæ devoravit eos ſicut ſtipulam. Exod. 15. v. 7.
Et in ſpiritu furoris tui congregatæ ſunt aquæ, &c. Exod. 15. v. 8.
Flavit ſpiritus tuus, & operuit eos mare, &c. Exod. 15. v. 10.

all the waves tumbled down, and made of them but a horrid ſhipwrack.

A more ſtrange and Univerſall Shipwrack was never ſeen: For all the winds were diſ-inchained, and the Sea being let looſe, made but a great Sepulchre, and a deep Abyſs to incloſe them.

Art thou alſo, O my God! this Lord of terrours, and full of Majeſty, whom Angels and men adore, and whom all tongues cannot praiſe, but by ſilence, and whom all underſtandings are not able to comprehend, but by extaſie and aſtoniſhment?

Submerſi ſunt quaſi plumbum in aquis vebementibus. Exod.15. v.10.

Behold then theſe proud men in the bottome of the Ocean as leaden bodyes, behold all theſe murtherers who would make us paſs through the points of their Swords, dying ſtifled in the water, and ſwimming perchance in their own tears and bloud.

Extendiſti manum tuam, & devoravit eos terra. Exod.15.12.

The hand of God, whoſe magnificences are holy and terrible, hath given them a mortall wound, and death in the Abyſſes, hath devoured them.

Dux fuiſti in miſericordia populo quem redemiſti, & portaſti eum in fortitudine tua, habitaculum ſanctum tuum. Exod.15.v.13.

My God! Theſe are thy ineffable bounties, and thy ſweet mercies, which have conducted this diſtreſſed people whom thou haſt delivered, and carried, as it were, upon thy ſhoulders, and by the ſtrength of thy arm into this holy Sanctuary, this Land of Promiſe, and this Country of Abraham, Iſaack *and* Jacob, *where one day Altars and Temples ſhall be ſeen built to thine honour.*

Irruat ſuper eos formido & pavor, & in magnitudine brachii tui fiant immobiles quaſi lapis, donec pertranſeat populus tuus, Domine. Exo.15. v.16

This then will be a happy paſſage for us, and for other Nations a paſſage of horrour and amazement.

Grant then, O Lord! that at the entry into this deſert, our enemies may conceive ſuch a horrour as may render them inſenſible, and unable to hurt us, untill we are on the Land of Promiſe, and in our Country, where thou wilt plant us as flowers of Paradiſe, and as ſo many ſlips of immortality. Our Conquerours are already vanquiſhed, and all ſtrangers are affrighted. The Philiſtians already groan, all the Princes of Edom *are aſtoniſhed: Fear hath ſeized on the minds of the moſt Courageous, and the Inhabitants*

Tunc conturbati ſunt principes Edom, robuſtos Moab obtinuit tremor: obriguerunt omnes habitatores Chanaan. Exod.15. v.15.

habitants even of Chanaan *are become as bodyes without Soul or reſentment.*

Fill them then with fear and terrour, whilſt we ſhall advance with joy and delight into thy Sanctuary. Meanwhile reign in the Ages of Ages, and if it may be, even beyond Eternity: For in fine, Pharaoh *is no more, and of all that he ever was, there ſcarce remains ſo much as the memory of it, and none but Mariners ſhall find ſome remnants of him upon the ſhoar, and peradventure ſome prints of thoſe Chariots, which ſhall be ſeen upon this ſand, where he intended to erect his Trophey, his Throne, and his faireſt hopes.*

Dominus regnabit in æternum, & ultra. Exod.15.v.18.

When *Moſes* and the Iſraelites had made an end of this Canticle, *Mary* the Siſter of *Aaron* appeared like an *Aurora* which after a Tempeſtuous night takes her horn to ſound the return of the Sun, and calm, and the retreat of the Starrs, and the ſtorm. This vertuous Dame having heard her Brother and the Iſraelites who had ended their Muſick, began another Conſort, in which ſhe was accompany'd by Wifes and Daughters, who anſwered the accents of her voice. But ſuch a Feaſt was never ſeen, for all of them had certain little Drums at their girdles, which they beat dancing and ſinging, accordiug to the manner of the Hebrews, with a zeal and modeſty worthy of this Sex, which hath for its ſhare purity and devotion.

Sumpſit autem Maria prophetiſſa, ſoror Aaron, tympanum in manu ſua, egreſſæque ſunt omnes mulieres poſt eam cum tympanis & choris. Exod.15.v.20.

Theſe are the two wheeles of their triumphant Chariot, & the two arms which they uſed to overthrow the impiety and inſolence of men and tyrants. Theſe are the two eies of their Souls, the Suns of their bodies, and the two greateſt powers they can have even in their weakneſs. An impudent & wicked woman hath but the name of a woman; ſhe is a monſter in nature, and a ſpectre which hides under a human skin the Soul of a *Mægera*: But alſo when they have theſe two illuſtrious qualities, they are living miracles, and prodigies of beauty, where the Angels themſelves abide with a chaſt and amorous

Impiety tam'd.

The portions of Piety and Modeſty

morous reſpect. For piety gives luſter and attractives unto their Souls, and modeſty imprints all ſorts of Charms on their faces, then chiefly when theſe two Vertues are neither childiſh, affected, ſavage, rude, fantaſtick, light, proud, indiſcreet, feigned, troubleſome, babling, ſtupid, malicious, nor inſolent; but generous, ſolid, complacent, ſweet, ſtay'd, conſtant, humble, prudent, reall, condeſcending, moderate, ingenious, and without any mixture of Gall and Poiſon. Then will they be Syrens, from whom nothing ought to be feared, and who may ſing upon the banks of the ſhore, like *Halcions*, in the midſt of the Sea, they may be ſeen in aſſemblies and meetings, where their hearts and moſt pure voyces will ſay with the Siſter of *Aaron* and *Moſes*, and after the defeat of a laſcivious and impious Devill of whom *Pharaoh* was the figure.

Quibus præcinebat, dicens: Cantemus Domino, gloriosè enim magnificatus eſt, equum & aſcenſorem ejus dejecit in mare. Exod. 15. v. 21.

Well then my faithfull Companions, let us ſing victory, let us ſing together you chaſt Virgins of Judea, *happy Daughters of Sion, holy Souls, let us ſing Canticles of joy, in honour of him who is our Redeemer*; Lucifer *is fallen from his Throne*; *The Dragon is ſwallowed up in the billows of the Sea, and all theſe Traytors, who intended to drown us, are overwhelmed with the waves, and where they thought to gather Laurels, and Palms, they found nothing but an harveſt over-ſpread with Cypres, and a vaſt Sepulcher in the bottom of the Sea, where they propoſed to themſelves to erect a Theater of honour, and a field of Triumph.*

Croſſe Fortune.

This, ſome will tell me, is a ſtrange turn of Fortune: but to ſpeak more Chriſtianly, this is an admirable ſtroak of the Providence and Juſtice of God, which fruſtrates all the projects of the world, and of the wicked, to raiſe Theaters unto vertue, and to place Crowns upon the heads of the vertuous, when they think themſelves in a condition to be trampled on by their enemies. Not that, but ſometimes, and very often, Wormwood and Gall are mingled with the moſt pleaſing waters

waters of their conſolations, and with graces, which he is ready to impart unto them. And not to goe farther to ſeek examples of this verity, let us ſtay a while in this deſart, where the Iſraelites now are. All their enemies are drowned in the Sea, and they themſelves have marched for the ſpace of three dayes in this deſolate place, finding nothing but bitter waters; and if nothing elſe happen, they will all dye with hunger and thirſt; In vain is it for them to murmur, if *Moſes* worked not here a Miracle, I fear it muſt appear a truth, that the Egyptians are dead in the Sea, and that the Iſraelites will almoſt periſh neer a Sea, or in a place which hath nothing but Salt and bitter Waters, from which it takes its denomination.

Ambulaveruntq; tribus diebus per ſolitudinem, & non inveniebant aquam. Exod. 15. v. 22.

Et venerunt in Mara, nec poterunt bibere aquas de Mara, eo quod eſſent amaræ: unde & congruum loco nomen impoſuit, vocans illum Mara, id eſt, amaritudinem. Exod. 15. v. 23.

Alas! where then is *Moſes*, where is *Mary*, where is this Star of the Sea, whoſe ſole name is able to cauſe a thouſand Fountains and Rivers to ſpring in the midſt of Deſarts? Courage then, behold thy happy Conductor to whom God hath ſhown a certain Wood of life and ſweetneſs, which he had ſcarce put into the water, but it preſently became delicious: Behold a pleaſing Metamorphoſis! But we muſt not wonder at it, ſince this Wood is no other than the Image of him, who can change all the torrents & bitterneſſes of this life into an Ocean of conſolation. It is the Croſs which hath been ſteep'd in the waters of *Mara*. *O Croſs! O Mara!* what ſweet rigours, and pleaſing bitterneſſes doe all thoſe find, who make uſe of thee to ſweeten their ſharpeſt afflictions. Likewiſe after the Iſraelites had ſteeped this wood in the waters of *Mara*, and ſweetned the bitter waters of this Deſart, they went directly to the Land of *Elim*, which was watered with many delightfull Fountains, and where under the ſhades of Palm-trees, they might ſweetly and joyfully repeat their Canticle of Peace and Victory.

At ille clamavit ad Dominum qui oſtendit ei lignum: Quod cum miſiſſet in aquas, in dulcedinem verſæ ſunt. Exod. 15. v. 25.

Venerunt autem in Elim filii Iſrael, ubi erant duodecim fontes aquarum, & ſeptuaginta palmæ, & caſtrametati ſunt juxta aquas. Exo. 15. v. 27.

Chap. XX.

The Manna of the Deſart.

Beneficent Nature of God.

IT was not without reaſon God from the beginning of the world took the name of *Elohim*, that is to ſay, a benefactor and obliger. For his Nature is ſo propenſe to doe good, as there is no moment in our lives which is not marked with ſome of his favours. For this end he hath rais'd the Heavens, the Air, and the Stars over our heads, as ſo many treaſuries, in which he hath encloſed the light and vitall influences, without which the world would be but a confus'd Maſs, and a dreadfull Tomb. He hath alſo peopled the elements, and given to every one what was convenient and neceſſary for their infirmities. He himſelf is a great Ocean of Eſſences, and an Abyſs of goodneſs, from whence ſpring a thouſand torrents of graces, which from Heaven water the Earth, in ſo great abundance, and with ſo generall an effuſion, that there is no perſon who may not be ſatiated thereby. It ſeems alſo that he was, as it were, obliged thereunto, and that if by ſome ſecret of his wiſe Providence he chance to withdraw his arm and hand, which fills us with all ſorts of benedictions, we may have ſome cauſe to complain and murmur againſt him.

Et murmuravit omnis congregatio filiorum Iſrael contra Moyſen & Aaron in ſolitudine. Exod. 16. v. 2. Dixeruntq; filii Iſrael ad eos : utinam mortui eſſemus per manum Domini in terra Ægypti, quando ſedebamus ſuper ollas carnium, & comedebamus panem in ſaturitate, cur eduxiſti nos in deſertum iſtud, ut occideres tu omnem multitudinem famè? Exod. 16. v. 3.

Behold a while this People, I beſeech you, whom a month ſince he drew out of *Egypt*, and freed from the Tyranny of *Pharaoh*. Behold theſe good people for whom he hath ſweetned the bitterneſs of *Mara*, who were ſcarce gone out of the little Paradiſe of *Elim*, but they preſently murmur'd, becauſe their Meal began to fail, and as if *Moſes* had been the cauſe of it, they ſaid unto him, that they very much wondred at his cauſing them to depart out of *Egypt*, and that it had been better for them to have there dyed amongſt their fleſh-pots and Caldrons, where they had alwayes ſomething to eat,

eat, than to follow him in a deſart, where they were even ready to periſh with hunger. Ah wicked and ungratefull men, are you not aſham'd to prefer your bellies before God, and to forget all the benefits you received in your laſt neceſſities?

Nevertheleſſe, this is what all theſe Apoſtates and misbelievers did, who having remained ſome time under the Palm-Trees of *Elim*, and drunk the waters of theſe ſweet fountains, being ſomewhat farther advanc'd in the deſart, and having met with ſome wants and difficulties, they preſently repented themſelves for having left the fleſh-pots and dung-hils of *Egypt*, to enter a wilderneſs, into which notwithſtanding God had conducted, and freed them from off the bondage and tyrannie of ſin.

Theſe gluttons are afraid of abſtinence, the Lent hath affrighted them, the juſt and holy Laws of God and his Church were inſupportable to them: They chooſe rather to die with Fleſh and Blood, upon a dung-hill of ordures and horrours, and neer a pile inkindled by the hand of the moſt infamous paſſions, and where there is ſome ſenſe of *Egypt*, ſome flame of *Babylon*, ſome Spirit of *Babel*, and ſome remnant of *Cain*; than in a place conſecrated to vertue and grace, to repoſe and joy: this onely ſuits, as I have ſaid elſwhere, with thoſe future Apoſtates, and thoſe wicked ſouls, who ſoon or late publickly break their vowes without any reaſonable cauſe, and onely to content a brutiſh appetite, which makes them ſigh after the fleſh-pots of *Egypt*, as this poor people of *Iſrael* did, who thought to turn back after they had paſſed over the waves of the Red Sea, and were come to the eighth ſtation of their voyage.

Lib. 1. c. 7. in the ſpoiles of envy.

Dixit autem Dominus ad Moiſen : Ecce ego vobis pluam panes de cælo : egrediatur populus, & colligat quæ ſufficiunt per ſingulos dies ut tentem eum utrum ambulet in lege mea, an non. Exod. 16. v. 4. Die autem ſexto parent quod inferant & ſit duplum quam colligere ſolebant per ſingulos dies. Exod. 16. v. 5.

Nevertheleſſe, God was ſo gracious as to ſtay them, and to promiſe *Moſes*, that Heaven ſhould rain down bread for them in abundance: but they were to make proviſion of it for one day onely that he might have thereby occaſion to try whether they were conſtant in

in his ſervice and in his Law, and that beſides they might have on the ſixt day in a readineſs, what they were to carry away; yet he permitted them to take for that time twice as much food as before.

Behold then *Aaron* and *Moſes*, aſſembling all their Troops, to declare unto them, that before night, or early in the morning, they ſhould ſee an evident mark of the power and providence of him, who had brought them out of *Egypt*; As if there Clamour and murmuring had been heard, though this hard dealing had been uſed toward them, who were a meer nothing in compariſon of God unto whom they addreſſed themſelves.

God having given ſuch orders unto *Aaron* as he was to obſerve in ſpeaking to this people: *Aaron* beginning to ſpeak, they ſaw toward the deſart certain rayes of Glory, and of the Majeſty of God upon the body of a cloud. After which in the Evening, as God ſaid unto *Moſes*, the camp of the people of *Iſrael* was ſeen covered with fat quailes, which fell in ſo great abundance that they might have enough of them for many dayes, and the next day the whole deſart in which they reſided, was full of dew and Manna, every drop whereof was as a pearl, and like ſeedes of Coriander and Chriſtall, which theſe poor people ſeeing, and ſcarce knowing what to ſay, or think, they wholy aſtoniſhed, looked upon one another, asking from whence came this pleaſing rain, this happy dew, and in fine, what that might be which they ſaw and did not know.

Whereupon *Moſes* beginning to ſpeak, anſwered them, that it was God who ſent them this bread from Heaven to eat, and that for the reſt, every one might gather up as much of it as would be neceſſary for one day onely, which they did, ſome notwithſtanding took more, others leſs, but coming afterward to meaſure all that they had taken, he that had gathered up the moſt

Dixerunt que Moiſes & Aaron ad omnes filios Iſrael: veſpere ſcietis quod Dominus duxerit vos de terra Ægypti. Exod. 16. v. 6

Et mane videbitis gloriam Domini: audivit enim murmur veſtrum contra Dominum: Nos verò quid ſumus quia muſſitaſtis contra nos. Exod. 16. v. 7.

Dixit quoque Moiſes ad Aaron, &c.

Cumque loqueretur Aaron ad omnem cœtum filiorum Iſrael: reſpexerunt ad ſolitudinem, & ecce gloria Domini apparuit in nube. Exod. 16. v. 10.

Factum eſt ergo veſpere, & aſcendens coturnix cooperuit caſtra: mane quoque ros jacuit per circuitum caſtrorum. Exod. 16. v. 13.

Quod erat quaſi ſemen coriandri album. Exod. 16. v. 13.

Nyſſenus, Philo, Joſephus.

Quod cum vidiſſent filii Iſrael dixerunt ad invicem: Manha? quod ſignificat quid eſt hoc? ignorabant enim quid eſſet. Quibus ait Moiſes, iſte eſt panis quem Dominus dedit vobis ad veſcendum. Exod. 16. v. 15.

Hic eſt ſermo quem præcepit Dominus, colligat unuſquiſque ex eo quantum ſufficit ad veſcendum. Exod. 16. v. 16.

Feceruntque ita filii Iſrael & collegerunt, alius plus, alius minus. Exod. 16. v. 17.

moſt, found no more than he that had taken leaſt, but every one juſt as much as was neceſſary for his preſent ſuſtenance.

After this *Moſes* commanded that no perſon ſhould preſerve any of it for the next day, which many having oppoſed, it hapned that all their proviſion was found tainted, and converted into wormes: whereupon *Moſes* took a juſt occaſion to be offended with them, and ſharply to reprehend their gourmandiſe and infidelity.

Thirdly, they were not to make this gathering but by break of day, and early in the morning, by reaſon the Sun with his moſt ardent beames, hapning to beat upon this ſweet gelly, it might be diſſolved.

In the fourth place, this Manna alwayes fell the ſixt day, in a double proportion, to the end the next day, being the Sabbath, might be imployed in the ſervice of God: where we muſt obſerve, that this day of repoſe and reſt, which began ſix dayes after the creation of the World, and the feaſt whereof had ceaſed to be kept during the Captivity of *Egypt*, was then as it were renewed; for upon that day they ought not to think of what was neceſſary to eat, but that from the Eve they were to be provided of it, and to have it dreſſed for the Sabbath day.

Fiftly, God commanded *Moſes* to cauſe a meaſure to be filled with it equal to that of every day, and then to ſet it in the Tabernacle, that it might be conſerved as an eternall Monument of piety and gratitude, and as an immortal Teſtimony of his goodneſs towards them.

In fine, during the ſpace of forty years there was no day nor ſeaſon of the year, in which all theſe precepts and miracles had not their courſes; It was alſo a Figure of the Manna, which would fall in the new Law, and ſhould continue even unto the laſt conſummation

Et menſi ſunt ad menſuram Gomor, nec qui plus collegerat habuit amplius, nec qui minus paraverat, reperit minus, &c. Exod. 16. v. 18.

Dixitque Moiſes ad eos: nullus relinquat ex eo in manè. Exod. 16. v. 19.

Qui non audierunt eum, ſed dimiſerunt quidam ex eis uſque manè, & fœtere cœpit vermibus, atque computruit, & iratus eſt contra eos Moiſes.

Colligebant autem manè ſinguli, cumque incaluiſſet ſol liquefiebat. Exod. 16. v. 21.

Indie autem ſexta collegerunt cibos duplices, &c. Exod. 16. v. 22.

Requies ſabbati ſanctificata eſt Domino cras: quodcunque operandum eſt facite, & quæ coquenda ſunt, coquite. Exod. 16. v. 23.

Imple gomor ex eo & cuſtodiatur in futuras retrò generationes: ut noverint panem quo alui vos in ſolitudine, quando educti eſtis de terrâ Ægypti. Exod. 16. v. 32.

Filii autem Iſrael comederunt Mannam quadraginta annis, &c. Exod. 16. v. 35.

nation of the world, and of the Church.

It was an Antepaſt of the Body of *Jeſus Chriſt* hidden under this adorable bread, whoſe ſpecies hath a particular reſemblance with the Manna, and a more excellent ſweetneſs than that of this bread of the deſart. It muſt not alſo be taken untill we have abandoned the carnal alurements of *Egypt*, and the deceiptfull delights of the world, and ſin: This is the food preſented by the hand of Magnificence, and received by thoſe of faith; Whence it comes, that covetous and unbelieving people find there nothing but wormes and putrefaction.

It is alſo a fruit, and there is no need either of cultivating the Earth, or ſowing any graines or ſeedes to gather it; But without humane labour it comes out of the boſome of God its Father, and out of the Bowels of the Virgin, and amidſt the influences and dewes of the holy Ghoſt, on a Table where ſouls meet with their moſt pleaſing repaſt.

It is little, and incloſed under ſmall appearances of bread. The people are aſtoniſhed at it, they ask in this great aſtoniſhment, what it is, and how that could be done which was told them, and what they were to believe concerning it. Every one might take it, and how little ſoever it appeared, it was given in ſuch a proportion, that men received is as great and immenſe as it is in Heaven.

It will ceaſe on the Great day of Sabbath, and repoſe after the courſe of this life, and when we ſhall ſee it with our own Eyes, without veil or figure, in the Land of promiſe. There ſhall we drink large draughts of it, in the torrents of delight, and in ſtead of the dew of Manna we ſhall be ſatiated in an Ocean of Nectar and Ambroſia, that is without boundes, meaſure, limit, or bottome.

Ah! I think the time long till we be out of *Egypt*, and free from theſe chaines which linck us to ſo ſhamefull

full ſervices, and ſo unworthy of a Soul ranſomed by the blood and life of a God. Alas! When will this ſo much deſired moment come? When ſhall we hear the Canticles of victory, and when ſhall we goe amongſt the daughtes of *Sion*, to our Country, crying out with a loud voice, that *Pharaoh* is ſwallowed up under the Abyſſes, and that all thoſe troops of Enemies which purſue, us have ſuffered a diſmal ſhipwrack, not onely under the waves of the Red Sea, but under the lakes of fire, Sulphur, blood, and Malediction.

Mean while let us content our ſelves with the real Manna, whereof our forefathers have had but the Figure. Let us goe unto the Sanctuary, where it is depoſited for us and our generations. Let us eat this bread of Angels, and let us drink of this wine, which germinats virgins, Let us make uſe of it according to the Lawes which are preſcrib'd us. Let us goe then early in the morning, that is to ſay, before the noiſe and tumult of this great World hath ſtrucken our eares with ſo many importune, unprofitable, extravagant, and dangerous diſcourſes, before our Eyes have been ſurpriſed by the ſight of theſe Objects of Vanity, Ambition, Envy, or of ſome other vice which is yet more infamous; and finally before the great day be arrived, in which we are commonly ſo dazled by ſome falſe ſplendors, as we can hardly diſcern the truth.

Above all, ſince this bread of Heaven hath all ſorts of Savours, let us not mix with it any earthly food, or any of all thoſe meates, which the Fleſh, the World, and Hell uſe to ſeaſon; for this were to mingle remedies with poiſon, and convert a Feaſt of life into a repaſt of death; and it had been much better for them to have remained amongſt the Fleſh-pots, and onyons of *Egypt*, or at leaſt to have dyed of famine in ſome deſart, than to have immolated themſelves at the foot of an Altar and Sanctuary as a victime of terror, perfidiouſneſs, and Execration.

CHAP. XXI.

The Fountain of Horeb.

In hoc positi sumus. Thes.1.3.

IT is our condition here, saith the Apostle, to be tempted on all sides, and it is as natural to man, to live in the midst of Combats, and assaults, as unto Fishes to Swim in the water, and Birds to fly in the Air.

It is our profession, our Imployment, and one of our most usual exercises, to be in this conflict, and we must necessarily always attacque or defend. And often to repulse an assault were to be a Conquerour in this kind of war, and though sometimes we be almost vanquished, yet we may have the glory of triumphing, provided we hold out to the last: the reason of this is most evident, for as much as the assailer being afterwards wholy constrained to make a dishonorable retreat, he that hath been so couragious, as strongly to ward all his blowes, and to smile at his threats, remains like a fortress and strong hold which after a long siedge sees at last the rout of those who had assaulted it, and where, if the Gates, out-works, Bulwarks and walls had mouths, they would be heard to cry out victory, and all these breaches would serve onely to say, that even the defences have overcome.

Now that which causeth many to yeeld at the first approaches, is the little courage they have to resist, or an over-great confidence in their own forces, imagining that they can doe what is impossible for them, and that it is easy long to preserve a place whereof God is not the Govenour. There are also some who are affrighted at the first difficulty, and presently despair, as if God were not gratious enough to help them, and powerfull enough to furnish them with what they need. His magnificent hand hath been pleased to doe us all the good we have

have and can expect: Nevertheless we doe like the *Hebrews*, who in the midst of the raines and dewes of Manna, complain and murmur for want of one drop of water.

What ingratitude and what cruelty! What would a man say, who after he hath been delivered out of the midst of Slaves and Gallies, or rather out of some dark prison where he could expect nothing but death, and after he hath been conducted into Palaces and royall Courts, educated and treated as a King, amidst all the honours and delights which could be invented; should be so brutish as to complain if once it should happen, that some small attendance were not soon enough given him: Would not the Prince and Redeemer of this infamous wretch have just cause to use him according to his desert, and to change all his favours and bounties into punishments to chastice so horrid an ingratitude?

Igitur profecta omnis multitudo filiorum Israel de deserto Sin per mansiones suas, ubi non erat aqua ad bibendum populo, Exod. 17.v.1.

God notwithstanding after all the good entertainments he had bestowed on the people of *Israel*, hears the cryes they cast forth against him and his Prophet, by reason being come to the foot of Mount *Sina* they there found want of water.

Et murmuravit contra Moisen dicens: cur fecisti nos exire de Ægypto, ut occideres nos, & Liberos nostros, ac jumenta siti? Exod. 17.v.3.

Alas! again said they, why have you brought us out of the land of *Egypt* to make us die here of thirst, with all our Children and troops; truly, Behold a brave Conductor. Ah! who hath given us this man, who leads us into the desarts, and into places, where nature is so dry and covetous that she affords us not one drop of water?

Quibus respondit Moises: quid jurgamini contra me, cur tentatis Dominum? Exod. 17 v. 2.

Why doe you blame me for it? Saith *Moses* to them, *and why are you so ungratefull as to forget him, who hath conferr'd so many benefits on you? Doe you think your selves then lesse considerable to him, than worms and flyes, of which he hath yet so particular a care? Is it not he, who gives light unto the Stars, and lustre to flowers, and descends without departing out of himself even into*

the bottome of Abyſſes to nouriſh ſo many fiſhes? His greatneſs hath even vouchſafed to debaſe it ſelf even into the boſome of the earth, and on dung-hills, there to give Being and life unto Plants? why doe you tempt then this ſweet clemency, and which it ſeemes you would yet conſtrain to afford you more illuſtrious proofes of its moſt magnificent bounties?

Notwithſtanding all this the murmuring increaſed, and ſome ſedition had followed, if *Moſes* to divert this danger had not addreſſed himſelf unto God, ſaying in this manner.

Clamavit autem Moiſes ad Dominum dicens, Quid faciam populo huic, ad huc paululum & lapidabit me. Exod. 17. v. 4.

Lord! what to ſay and doe unto this people, I know not; For if I expect any longer, I fear leſt they may be more incenſed, and kill me with ſtones.

The vulgar ſort is a great Body covered with eyes and eares, yet very often deaf and blind. It is an Ocean which hath its fluxes and refluxes, and being once agitated by ſome ſtorm, ſpares neither City nor wall, Haven nor bancks, and is no longer the Ship of which an old *Pilot* holds the Rudder, than that whereof ſome young Mariner governs the ſtern. It is alſo likned to the Camelion which takes all ſorts of forms and colours. In fine, That which we find moſt changable and dangerous in the world is the picture of a multitude which ſuffer themſelves to be tranſported with paſſions, and what appeares therein moſt cruel, is that there needs but a raſh, and ſeditious perſon, or a man who hath nothing to loſe, to excite unto the ſpoil and ruine of all. We muſt not wonder then, if *Moſes* feareth to be diſtroyed with ſtones, and to ſerve as a prey unto the fury of thoſe to whom he had been a Redeemer.

But there is a Sun in the world which cauſeth himſelf to be ſeen and felt by blind men, a voice heard by the deafeſt eares, a Scepter which extends it ſelf over the waves of the Ocean, which ſtops the courſe of unconſtancy, & a ſpirit of peace which appeaſeth the blackeſt furies. It is the eye, the word, the ſcepter, the hand, and

and the Spirit of God, whoſe leaſt breath is able every where to remove trouble, and in a Moment to overthrow all the diſturbers of peace.

March, ſaith he unto *Moſes*, *March in the head of this people, and chooſe a certain number of the moſt antient; take in thy hand the Rod thou didſt uſe to change the water of* Nilus *into blood, and I will goe as it were before thee; Then being come to* Horeb, *thou ſhalt ſtrick a Rock which is at the foot of the Mountain, from whence thou at the ſame time ſhalt ſee water ſtreaming forth, to quench the thirſt of all thy followers.*

Et ait Dominus ad Moiſen antecede populum, & ſume tecum de ſenioribus Iſrael: Et virgam qua percuſſiſti fluvium tolle in manu tuâ & vade. Exod. 17. v. 5.

Ecce ego ſtabo ibi coram te ſupra petram Horeb, percutieſque petram & exibit ex ea aqua ut bibat populus, &c. Exod. 17. v. 5.

Miraculous fountain iſſuing out of the rock of Horeb. *Ex Abulenſi.*

There are certain Coſmographers, who affirm that this miraculous ſtone is ſtill ſeen, and that a fountain of water continually flowes from thence. It repreſents unto us, ſaith *Theodoret*, the fountain of blood and living water, which iſſued from the ſide of him who is the fundamental ſtone of the Church, after it had been ſtrucken on the Croſſe, the ſacred liquor whereof hath ſprung up even upon our Altars, where at preſent it ſtill runs through the ſacred chanels of the moſt holy Euchariſt. It was alſo a lively repreſentation of Baptiſm, from whence the ſalutiferous waters and the moſt perfect vertue doth flow, as it were from the center of the croſſe. Some others conceive that this water was a figure of the graces and gifts of the holy Ghoſt. And it is to this purpoſe a Saint, whoſe piety is always eloquent, knew well how to obſerve the chaſt Dove of *Sinai*, the amiable Shepheardeſſe of *Raphidim*, the faithfull ſpouſe which makes her aboad in the hollow places and holes of the ſtones of *Horeb*, hath found in this adorable Rock, her reſting place, her peace, her repoſe, her affections, her ſtrength, her patience, her joy, and all her faireſt and moſt ſolid hopes: This is then that which renders her uncapable of all fear, and invulnerable to all ſtrokes, and inſenſible of all ſorrows which cauſe ſuffering in others.

Tertul. Lib de Baptiſ. c. 9.

Bern. ſer. 67. in cant. ad illud cant. 2. columba mea in foraminibus petræ, in caverna maceriæ, &c.

Her eyes are bathed in tears, her hands and arms are bruſed

bruſed with torture; And yet ſhe elevates them unto God to receive ſome eaſe, and to teſtifie her conſtancy. Her body is torn with ſcourges, and dilacerated with torments, but her wounds and ulcers are all as ſo many mouths, which cry out, Let the great God live.

Ah! what Theater of Conſtancy, what prodigie of power, what miracle of Love. O ſtones of Horeb, *how powerfull are you, fountain of* Sinai, *let thy waters never dry up: but who ever ſhall doubt of theſe wonders whereof* Horeb *is the ſource, let him come, let him be inebriated with theſe waters of life, miracle, and of immortality.*

CHAP. XXII.

The defeat of the Amalekites *by the prayers of* Moſes.

I Know not who ſaid that men were as the arms of God; It is true that they are not onely the Inſtruments of his mercy, but alſo the arms of his indignation. Theſe are ſometimes darts which he caſts the one againſt the other, Billowes which mutiny and produce fluxes and refluxes to ſwallow up each other in a common Shipwrack, and flames which faſten on a common ſubject to make there a funeſtous Pile, in which they uſually invelop themſelves even in the ſame fire. It is allmoſt impoſſible that the World can ever enjoy a perfect peace, ſo long as there ſhall be men; for peace it ſelf is very often the mother of warr; repoſe which gives truce unto the ſoul raiſeth in it a thouſand thoughts and paſſions, which arm themſelves at the beating of the firſt Alarm, and advance into the field upon the firſt occaſion. God himſelf marcheth in the head of battalions, and I know not whether it be not for this cauſe, he Calls himſelf the great God of Hoſtes, well doe I know, that he always preſides there, making uſe of them to reward ſome and to puniſh others;

thers; and to the end we may take notice, that warr is one of his ſcourges, and that there be always inviſible weapons reſembling ſo many torches which he lights and extinguiſheth according to his good pleaſure: In fine, it is a moſt infallible verity, that victory in war, though wavering and inconſtant in its own nature remains in the hand of God, and it is a Bird which cannot take its flight, but to that part which is aſſign'd it by his moſt holy Providence.

The Iſraelites had a powerfull motive to know this verity, in the firſt war they were enforced to maintain againſt the Amalekites after their paſſage over the Red Sea. This people had for their King and general the ſon of *Eliphas* called *Amaleck*, of *Eſau's* race, of whom they had as it were inherited an implacable hatred againſt *Jacob*, and the Hebrews who deſcended from him.

Venit autem Amalec, & pugnavit contra Iſrael in Raphidim. Exod 17. *v.* 8.

This was the motive of their taking up arms, beſides their fear ſeeing this great multitude led by *Moſes*, who marched towards the Land of Promiſe, as if the happy moment were come, in which the Benediction, which *Jacob* had in a manner forced from *Eſau*, was to be accompliſhed.

Methinks when I caſt my eyes upon theſe mutinous troops, which forraged the Country, and purſu'd the Hebrews with ſo much fury and animoſity, I ſee an army of hobgoblins, which are commonly called the inciters of Fleſh and Blood, which have no ſooner perceiv'd a ſoul out of the Lands of *Egypt* and out of the empire of carnall and mundane pleaſures, but they preſently take the field to aſſault her, and to diſturb her entry into the happy Land, which was promiſed her, and into ſome holy retreat.

But we muſt fear nothing, ſince we need but lift up our hands to Heaven like *Moſes*, and implore the aſſiſtance of that great Intelligence, who never abandons thoſe who are inroled under his Standard, and fight

Cumque levaret Moïses manus, vincebat Israël, sin autem paululum remisisset superabat Amalec. Exod. 17. v. 11.

valiantly for the honour of his name. Yes, at the same time that this great Captain lifted up his Arm towards God to implore his aid, and to give him a sign that he only expected the victory from him, the people of *Israel* became Conquerors, but if he chanced never so little to let down his Hand, these poor people would be lost and overcome by *Amaleck*.

The efficacy of prayer.

O God, what victory! Kings, Captains, Soldiers, entire Legions are defeated by the ejaculations, sighs, and prayers of one single man; what efficacy of Prayer! It is Theater where death finds life, a Throne where weakness takes force and Majesty, a Field where Laurels and Palms are reaped, a Sea which hath alwaies prosperous gales, and an Air where Graces and Angels incessantly fly. Prayer is not only, as St. *Ephraim* saith, the monument and Sepulcher of dying men, the Sanctuary of the Afflicted, the Advocate of Criminals, the Seal and Character of purity, the Nurse of temperance, the Bridle of impatience, the Conserver of peace, but the Standard also of War, and the Soul of all our triumphs: who will wonder then, if the *Amalekites* be defeated, since *Moses*, who was the most devout, ardent, zealous and holy Man upon Earth, made his most humble supplications unto God for this purpose? But I fear lest the forces of his Spirit might weaken those of the Body, and that at last his Arms and Hands stretched out towards Heaven, might suffer themselves to follow their naturall propension towards the Earth. I assure my self that *Hur* and *Aaron* had the same apprehension; for behold them on the top of a little Hill, *Hur* on the one side, and *Aaron* on the other, supporting the victorious Hands, and the conquering Arms of *Moses*, whilst *Josua* pursued, and put to the Sword both *Amaleck* and his *Amalekites*, who discerned in their flight, and by their defeat, that it was more than a humane Hand which had assailed and vanquished them. Behold then, the victories of Heaven

Manus autem Moïsi erant graves, &c. Exod. 17. v. 12.

Aaron autem & Hur sustentabant manus ejus ex utraque parte. Exod. 17. v. 13.

Fugavitque Josue Amalec & populum ejus in ore gladii. Exod. 17. v. 13.

Heaven, and Crowns wrought by the Hand of God, who will have the whole World to know, that there are for his Soldiers Laurels and Palms in his Hands, and on the contrary Thunderbolts and Lightnings to dart against his enemies. *Trajan* was not ignorant of this, when having been sent by *Valens* to conduct troops which were defeated under his command, he had the courage to say unto him at his return, That he had not been vanquished, but rather the person that sent him, and who was so temerarious as to raise troops against him, whose steps are alwaies followed by those of victory.

Non ego ô Imperator victus sum, sed tuipse prodidisti victoriam qui contra Deum acies instruere non desinis, Deum sequitur victoria & ad eos accedit quibus se Deus ducem præbet. Theo. lib. 4. hist. c. 29.

The Emperour *Theodorus* had the same thoughts, when having received news in a full Theater, and in the midst of the sports used in the *Circus*, that a certain Tyrant his enemy had been overcome, commanded all that were present to follow him, to render thanks unto God, as unto the Author of this prosperous success.

Niceph. lib. 4. c. 7.

France also knows the glorious victory which *Clotarius* gained, after a troublesome and domestique War, by the help of prayer.

Gregorius Turon. lib. 4. c. 16. & 17.

In fine, not to search further into former ages, and to dis-inter so many Princes, who have been either Conquerors or Conquered by this kind of Arms, we need but cast our eyes upon the victories of our incomparable *Lewis*, and amongst others on that of the Isle of *Ree*, where like an other *Moses* he lifted up his Hands unto Heaven in the Chapel of *Saumeur*, and then like *Josua* he pursued his enemies even to the destruction of their Ships, and even into the bosom of the proudest and most rebellious City in the World, where at last he might justly say unto his *France*, what God said unto *Moses* after the destruction of *Amaleck*.

Let what passed at this time be written in Annales, and let it be engraven upon all Marbles; Amaleck is vanquished, and men never shall more speak of him, but to remember his loss and misfortune.

Dixit autem Dominus ad Moïsen: scribe hoc ob monimentum in libro & trade auribus Josue delebo enim memoriam Amalec sub cælo. Exod. 17. v. 14.

Edificavitque Moises altare : & vocavit nomen ejus, Dominus exaltatio mea, dicens, Exod. 17. v. 15. Quia manus solii Domini, & bellum Domini erit contra Amalec à generatione in generationem. Exod. 17. v. 16.

After which *Moses* erected an Altar for an eternall monument, which he consecrated unto God, as unto him who had been a Standard in this War, and a Trophy after his Combats: Amongst which he had cast down the Throne of *Amaleck*, and effaced his name and memory for all eternity.

After this let any one be so rash and senseless as to attaque God and his servants, to suffer themselves to be transported at the first sight, and at the first assault of an impudent Love, of a Carnall affection, of a violent pleasure, of a deceiptfull beauty, of a charm'd imagination, of a contagious desire, of a brutish satisfaction, of a mortall envy, and of so many passions, which use to pursue those who forsake the World and *Egypt*, and which like *Amaleck* and the *Amalekites*, are destroyed by the least shafts of courage and virtue, but chiefly of piety and confidence in God: The which may be easily acquired and preserved with that Saint, who hath made, and doth make every Day so many Saints by this cogitation.

Sanctus Franciscus. Modica hic voluptas sed posiea pœna æterna, modicus hic labor, sed posiea gloria æterna multorum vocatio, paucorum electio, omnium retributio; æternitatem cogita.

Here on Earth there are momentary pleasures, and afterward eternall torments: There are afflictions and difficulties in the World, which end almost assoon as they begin, and in Heaven there is a repose and glory which shall be immortall. Many are called, but few chosen, and yet all shall be rewarded according to their deserts;

Think then on Eternity.

Chap. XXIII.

Moses *is visited in the Desart, where he Creates Judges and Magistrates.*

SCarce are there any Creatures in this World which are not fastned by some tyes: But amongst others, men are there as it were in a Dungeon or Gally, where nevertheless

nevertheless some have Irons and Chains about their Necks, Feet and Hands, others have but Bonds of Silk, and very often of bloud which detain them like so many *Andromedes* upon a Rock, or like ravenous Birds upon a heap of Carrion, from which they cannot rise to elevate themselves into the Ayr. Amongst this number are those who swear not but by their Country, and by those little Gods the Antients plac'd neer the Chimny Corners, or at the Beds Feet, as their domestick Tutelaries, and the *Genius* of a Closet or House. I place also in this rond all those who have servile amities and blind passions for trifling things, unworthy to be regarded by a generous and couragious Spirit, who nevertheless you shall very often see amusing themselves in the chase of Flyes, handling a Spindle, or carrying a Distaff like *Sardanapalus* amongst a few disdainfull Dames, which inslave him by a thousand Childish toyes. There are other Chains, which though lawfull, are yet often more dangerous, not to be broken but with violences, which cannot be practised upon our selves, without a most particular grace. Now such are all the tyes which nature hath woven in our Hearts, and in our Veins, and which so powerfully fasten a Father and Mother unto their Children, an only Brother to his Sister, a Servant to his Master, and two faithfull friends to each other, that nature were almost obliged unto a miracle to require of her this separation. Captivity of Creatures.

Nevertheless it is a necessity, which can almost admit of no delay, and from which a man cannot be exempted, when he resolves to serve God, and obey his most holy will: He is not yet so rigorous as not to permit the exercise of those duties which every condition requireth, provided it be done with order and according to the rule of prudence and piety; For in such a case he being the Author of nature as he is, he is so far from destroying her, as on the contrary he

will preserve her, but above all he will be first serv'd.

And this is what *Moses* did, when he was commanded to obey God, and to go from *Madian* into *Egypt* to sollicite his affairs, and to negotiate for his people with *Pharaoh*; For he left his Wife and Children, and what he had most dear in the world, to go with his brother *Aaron*: but when his Orders were executed, and when *Pharaoh* and *Egypt*, *Amaleck* and the Amalekites were exterminated, and the Israelites conducted even unto Mount *Sina*, after so many Miracles wrought for their sake, behold *Jethro* the Priest of *Madian* appearing, who brought back *Moses* Wife, and two Sons whom he had left behind, when he took his Journey into *Egypt*. He received him with very great affection, and having brought him unto his Tent, he related to him all the particulars of what had passed, and the Prodigies God had wrought by his hand. *Jethro* then manifested an unspeakable joy, and immediatly rendred thanks unto God, who had freed them all from the tyranny of *Egypt*, and the power of *Pharaoh*, freely confessing that the God of *Israel* was the God of Gods, whose goodness, power, Justice, and Majesty had made themselves to be seen, and felt by his enemies: In testimony whereof he took from the hand of *Moses* a Victim and Sacrifice, which he offered with a most perfect faith, and a most holy piety. Then the Banquet followed, at which all the Antients of the people were present, with an intention to celebrate this Feast in honour of their God.

The next day *Moses* began to hold his Sessions, to render Justice unto the people, who from morning till evening stood round about him: The which *Jethro* seeing, astonish'd at the care & pains he took in an employment where he scarce had any intermission; He asked him why he took singly upon himself so difficult a charge, and of so great concernment?. To which *Moses* having given him this answer, That he could not be quit of this multitude who desired from his mouth to learn the

Cumque audisset Jethro, sacerdos Madian, cognatus Moysi, omnia quæ fecerat ei Deus, &c. Exod.18. v.1.

Tulit Sephoram uxorem Moysi quam remiserat. Exod.18.v.2.

Et duos filios ejus. Exod.18 v.3.

Cumque intrasset tabernaculum, Exod.18. v.7.

Narravit Moyses cognato suo cuncta quæ fecerat Dominus Pharaoni, &c. Exod. 18. v.8.

Lætatusq; est Jethro super omnibus bonis quæ fecerat Dominus Israëli. Exod.18.v.9.

Obtulit ergo Jethro cognatus Moysi holocausta & hostias Deo; venerunt; Aaron, & omnes seniores Israël, ut comederent panem cum eo coram Deo. Exod.18.v.12.

Altera autem die sedit Moyses, ut judicaret populum, qui assistebat Moysi à mane usque ad vesperam. Exod.18 v.13.

Quod cum vidisset cognatus ejus, omnia scilicet quæ agebat in populo, ait: quid est hoc a quod facis in plebe? &c. Exod.18.v.14.

the Lawes of God, and to decide their differences.

Truly saith *Jethro*, you are a good man, and you put your self unprofitably unto much trouble: Do you not perceive that it is impossible for you to content, and exactly to satisfie all parties? Rest satisfied then, to teach them what purely appertains unto the worship of God, and to the Ceremonies they must observe to lead a holy life in their Religion. As for affairs of lesse importance establish Judges and Magistrates, which may be powerfull in Authority, sincere and reall in their words, enemies to Avarice, and, above all, fearing God; to this effect create Tribunes, Centurions, Quinquagenarians, and Decemviri, which ought to be ready at all times, and if any difficult point arise, they will address themselves unto you, that their jurisdiction may extend only to what shall be of less consequence, and so every one having his office, yours will be more light and easie to bear. If you perform what I say, you will doe what you ought, and what God requires at your hands, and all this people will return from hence in peace and concord to their own houses.

Moses followed his counsell, and did his best to choose such men as might have the qualities which *Jethro* had required; these are also the four Wheeles upon which Justice is to move.

Power goes first, and this is a certain Authority which appears ever on the face, acquir'd by the Vertue of courage, by resolution in its enterprises, by constancy in its decrees, and by I know not what force which cannot be perverted, nor terrified by all those deceitfull and magnificent preparations, and by those thundering threats which are wont to overthrow Tribunals, and even tear in pieces the hands of Justice.

Its Companion, and without which all force and power would be but a great Statue with a fair outside, and deceitfull effects, is Sincerity, which the Antients used to fasten about the necks of their Judges, even after

Cui respondit Moyses: Venit ad me populus, quærens sententiam Dei. Exod.18.v.15.

At ille, non bonam, inquit, rem facis. Exod. 18.v.17.

Stulto labore consumeris & tu, & populus, &c. Exod.18.v.18.

Provide autem de omni plebe viros potentes, & timentes Deum, in quibus sit veritas, &c. Exod.18.v.21.

Heb. Chald. Septuag. & latina Romana.

Et constitue ex eis Tribunos, Centuriones, & quinquagenarios, & Decanos, Exod.18. v.21.

Qui judicent populum omni tempore, quidquid autem majus fuerit, referant ad te, &c. Exod.18.v.22.

Si hoc feceris, implebis imperium Dei, & præcepta ejus poteris sustentare: & omnis hic populus revertetur ad loca sua cum pace. Exod.18.v.23.

Quibus auditis, Moyses fecit omnia quæ ille suggesserat. Exod.18. v.24.

Et electis viris strenuis de cuncto Israël, constituit eos principes populi, &c. Exod.18. v.25.

their

their death, and to ingrave on their Marbles with ſo lively eyes, and ſuch animated looks, as it ſeemed that it had a mind to revive after their death, and upon their Tombs. It is alſo that Virgin whoſe beauty is immortall, whoſe power is invincible, whoſe attractives and charmes are without deceipt, whoſe birth is noble and illuſtrious, and whoſe eyes, ſaith *Hippocrates*, are like two Stars, which appear in the firmament.

Epiſtola ad Philopœmenem, Hipocrates.

Under the third Wheel, Avarice is repreſented as a Captive, and ſtifled under the feet of a Virtue, which hath nothing baſe, nothing ſordid, which having other mens intereſts in her heart and power, reſerves nothing for her ſelf.

In fine, without the Fear of God, this Chariot cannot march; for this Fear is, as it were the Mother and nurſe of all Virtues, without which not only all Human, but even all Divine Lawes either ſoon or late are violated.

In caſe theſe four Wheels be entire, and if Wiſdome guide the reigns of this Chariot, it is not to be doubted but its courſe will be proſperous, and that in all Countries where Juſtice moves, Plenty, Peace, and all the pleaſures of life wil be quickly ſeen following their Mother and Miſtris, with Crowns of Olive-branches on their heads, and Palms in their hands, Songs, Victories and Triumph in their mouths, to publiſh every where that their Empire is as great as can be deſired.

Chap. XXIV.

The Sanctification of the people to receive the Law of God upon Mount Sina.

Fair draughts of the Divinity.

IN Beaſts we very often obſerve certain inſtincts, which have ſomething, I know not what, of human; And it ſeems alſo that God hath been pleaſed to caſt into their Souls, the ſeeds of his own Nature, who, although infinitely elevated above all Beings, yet abaſeth

abaſeth himſelf even unto the moſt vile and weak creatures, to give them, as it were, an impreſſion of their Creator. They may boaſt to have ſome marks of the hand which hath produced them, and of the ſpirit which hath inlivened them. The Lion hath ſome reſemblance of his Majeſty and Vigilancy, the Lamb of his Meekneſs and goodneſs, the Pelican of his Love, the Dove and Ermine of his Purity, the Phenix of his Unity, the Eagle of his moſt wiſe Providence, and the affectionate care he hath of his. Surely he compares himſelf to that Royall Bird which hath ſo often manifeſted his Zeal and affection, not only towards thoſe little Eagles, but alſo towards all ſorts of perſons, and namely towards Children. Witneſs the Bird of the Ile of *Seſtos*, which having been brought up by a young Virgin, went afterwards in purſute of prey, to procure her nouriſhment; not leaving her even in death, but accompanying her to the flames of her Pile, where ſhe was burnt with her dear nurſe; Witneſs that Bird which *Ptolomy*, the Son of *Arſinoe* nurs'd up with the blood of Quailes, and which ſerved him as an Umbrello againſt the greateſt heats, and for a Canopy againſt the Rain, chaſing away from him all thoſe Birds which would approach him. It is known what *Pauſanias* reports of *Ariſtomenes*, whom an Eagle drew out of a deep Pit, into which he had been thrown: As alſo what *Plutarch* hath written in his Parallels of a certain Damſell, who being ready to be immolated, ſaw an Eagle ſtooping neer her, which wreſted the Sword out of the hand of the Sacrificer, and layd her upon a Heifers neck; from whence her fellow Citizens knew, that heaven did not approve of this bloudy Sacrifice. *Athenæus* makes mention alſo of a young Eagle, which having been brought up by the hand of a Child, loved him afterwards as his brother, aſſiſting him even during his Maladies, with ſo ſtrong and violent reſentments, as that when this Child did not eat, this poor Bird abſtained alſo from food;

Plinius lib. 10. c. 3. in Seſto.

Suidas in Lago.

Pauſanias lib. 4.

Athenæus ex Phlarco.

continuing his amiable tenderneſses, even to the flaming Pile, in which they were both buried under the ſame Aſhes. We have a thouſand ſuch examples amongſt the Prophane, and more alſo in our holy Hiſtories, where on the one ſide St. *Medard* is ſeen in the midſt of a field under a great Eagle ſheltring him from the Sun; And on the other ſide a generous Martyr to whom Eagles ſerv'd for guards unto his body, even after death; in the ſame manner as thoſe by which the Sacred reliques, and chaſt ſpoiles of St. *Staniſlans*, Biſhop of *Cracovia*, were kept for the ſpace of three whole dayes, leſt they might be devoured by Dogs, or by ſome other beaſt.

After ſo much love, piety, zeal, and foreſight in this Bird, ought we to wonder, if God having conducted his people unto the foot of Mount *Sina*, called *Moſes* from the top of this Mountain, commanding him to ſay from him, unto the Children of *Iſrael*, that they muſt remember what he had done to the Egyptians for their ſake, and how he had carried them on his wings like an Eagle, which as *Rabbi Solomon* very happily obſerves, uſeth to bear his young on his ſhoulders, whereas other Birds carry them in their talons, or in their beaks, leſt thoſe that fly over their heads may ſeiz on them: But the Eagle fears only man, who is under her feet, and therefore ſhe oppoſeth her ſelf as a buckler againſt the Darts and Arrows which may be ſhot at them, preferring much more the life of her young before her own.

Moſes autem aſcendit ad Deum, vocavitque eum Dominus de monte, & ait: hæc dicit dominus Jacob, &c. Exod. 19. v. 3.

Vos ipſi vidiſtis quæ fecerim Ægyptiis, quomodo portaverim vos ſuper alas aquilarum, & aſſumſerim mihi. Exod. 19. v. 4.

Moſes, ſay then boldly unto this people, that God is an Eagle which carries them upon his wings, and if they believe this truth, which hath been ſo often proved, aſſure them from me, that he will have a moſt particular care of their affairs: And although the whole world be dear unto him, as being his, yet he will have no common tenderneſſes for them; and that in fine he will make uſe of them, as of ſo many Kings, and Prieſts to command

Et vos eritis mihi in regnum Sacerdotale, & gens ſancta. Exod. 19. v. 6.

command over other Nations, and to render unto him the ſervice and worſhip which is due unto his regality, upon which all the Miters and Crowns of the Univerſe depend. *V. Chalda. verſ.*

It is the ſame promiſe which God made unto all thoſe who ſerve him, and live according to the rules of Chriſtianity: For they are a choſen people, a holy Religion, and a Royall Prieſthood. They have a power and command which puts a Scepter into their hands, and a Diadem of honour, and immortality on their heads.

Venit Moyſes, & convocatis majoribus natu populi expoſuit omnes ſermones quos mandaverat Dominus. Exod. 19. v. 7.

Reſpondit q; omnis populus ſimul: Cuncta quæ locutus eſt Dominus, faciemus. Exod. 19. v. 8.

But to return unto *Moſes*, when he had related unto the Hebrews all that God had ſaid unto him, and when they all expreſſed their gratitude for the favours they had received from him, and were ready to obey ſuch juſt commands; God advertis'd him that he was going to eſtabliſh their Law-giver, and to render this action more glorious, as alſo to effect that the people which are uſually led more by ſenſe than reaſon, might have more powerfull motives to believe him, he ſaid that he would appear to them in the form of a Cloud, in which he would ſpeak unto them aloud, in ſuch a manner, as having heard him, no man could any longer doubt, but that this moſt Divine and heavenly law was dictated by the mouth of a God. And this peradventure moved the Gentiles, the Turks, *Zoroaſter*, *Minos*, & *Mahomet*, impudently & falſly to boaſt, that they had ſpoken unto a God, and received their Lawes from his hand. In like manner alſo *Numa Pompilius* made the Romans believe, that he had been inſtructed by the Goddeſſe *Egeria* concerning his Laws. And *Pithagoras* for the ſame purpoſe had made an Eagle ſo tame, that ſhe returning to him after her flight, gave him occaſion to lye, in ſaying that ſhe brought him his Principles and Maxims from Heaven, which afterwards he cauſed to paſs for ſo many Oracles: But theſe were but illuſtrious falſhoods, and glorious Impoſtures, deceitfull artifices, and ſubtill illuſions

Ait ei Dominus: jam nunc veniam ad te in caligine nubis, ut audiat me populus loquentem ad te, & credat tibi in perpetuum. Exod. 19. v. 9.

Foppery of Idolaters and Turks.

to ruine the ignorant, whereas the Lawes of *Moſes* were Lawes of the increated Wiſedome, Decrees of the prime verity, and rules of Salvation for an entire people.

It was requiſite then carefully to prepare themſelves for ſo important a reception, and *Moſes* received command for this effect to advertiſe all the people, that they ought to purifie themſelves for the ſpace of two dayes, to the end upon the third they might be ready to receive the Law. Now this preparation was no other than a generall Sanctification, which firſt conſiſted in an exteriour neatneſs, principally in apparell.

Dixit ei : Vade ad populum, & ſanctifica illos hodie, & cras, lauentque veſtimenta ſua. Exod. 19. v. 10.

Secondly, in abſtaining even from lawfull pleaſures.

Et ne appropinquetis uxoribus veſtris. Exod. 19. 8.

Thirdly, in an expectation full of Piety, and reſpect, in conſideration of ſo holy and great a favour.

Et ſint parati in diem tertium, &c. Exod. 19. v. 11.

This being then done, as *Moſes* had ordained on Gods part, preſently on the third day, which was that of Pentecoſt, the fiftieth after Eaſter, and after the departure out of *Egypt*, all the Iſraelites appeared very early in the morning neer Mount *Sina*, and drawn together in a Ring, and within thoſe limits which *Moſes* had preſcribed them, no perſon preſuming to touch the Mountain, according to the Prohibition made to that end, Behold a dreadfull noſe of Trumpets, accompanied with Thunder and Lightning, which began to ſend forth Claps upon Claps, iſſuing forth of a thick Cloud, wherewith the Mountain was covered, and which ſerved for a Pavilion unto his Sanctuary, upon which God intended to ſhew his Majeſty, and eſtabliſh his Laws. Theſe poor people had never ſeen ſo dreadfull a ſtorm, never ſuch a flaming Pile, never ſo ſtately a Theatre, never ſo pompous a Throne, and never ſo magnificent, reſplendent, and terrible a Tribunall. One would have ſworn that the Element of fire had fallen on Mount *Sina*, and that all the Infernall parts, or rather all the heavens had darted forth their Flames and Thunderbolts upon this Mountain, out of which there did riſe ſo horrid a ſmoak,

Famq; advenerat dies tertius, & mane inclaruerat, & ecce cæperunt audiri tonitrua, S. Hieronymus ad Fabiolam.

Ac micare fulgura, & nubes denſiſſimæ operire montem, clangorque buccinæ vehementius perſtrepebat, & timuit populus qui erat in caſtris. Exod. 19. v. 16.

Totus autem mons Sinai fumabat, eo quod deſcendiſſet ſuper eum Dominus in ignes & aſcenderet fumus ex eo quaſi de fornace, eratque omnis mons terribilis. Exod. 19. v. 18.

ſmoak, that it reached even to the Stars; and albeit the Sun was in the beginning of his courſe, yet he ſeems to make a ſtand, or at leaſt his light became obſcured, to produce on *Sina* a day of flames, and a night of horrour and darkneſs, where in fine all the people being aſſembled, and with a reſpect worthy of the place, and of him who had deſcended to ſpeak unto *Moſes*, and to dictate unto him all that was to be done, the Antient Law was publiſhed on the ſame day that the news of it was divulged, and almoſt with the ſame Circumſtances which rendred the Feaſt more illuſtrous, and the action more full of affrightment and veneration.

Chap. XXV.

The Promulgation of the Law upon Mount Sina.

IF we ſhould ask of a man what he is, and whether in truth he be a man, it were to deride him; Nevertheleſs as there are three ſorts of Men within us, whereof one hath the life of a Plant, the ſecond the life of a Beaſt, and the laſt a life reſembling that of Angels: if any one be found having but the two firſt, he would be rather a beaſt, and an herb, than a man; and what ever may be ſaid of him; he would have but the name, or at moſt ſome exteriour form of a man, which may be counterfeited with plaiſter or morter. To be truly a man, he muſt have qualities, and perform thoſe functions, which deſerve this name. And in a word, it is requiſite to evidence that he hath in himſelf the Source of a human and reaſonable life, which is an intelligent Soul; and the powers of this Soul, which are memory, will, and underſtanding, which though the moſt noble and excellent, would yet be nevertheleſs a Sun in Eclips, a Torch without light, a Star without rayes, a Well without water, a ſilent Mouth, a blind Eye, an Orchard

without Trees, Fruits and Herbs, if it had not the knowledge of good and evill, of truth and falſhood, and of what is profitable or pernitious to him; but above all of what God hath expreſſedly commanded him: Wherefore every man who deſires to be a man, and live like a man, ought to underſtand the Myſteries which have been revealed to us by God himſelf, and propoſed in the Church. He muſt ſubmit thereto his reaſon with faith, love, and reverence. He ought to be in the Church, as in the midſt of a choice plot of ground watered with ſeven beautifull Fountains, which are the Sacraments, and this plot muſt not be far diſtant from Mount *Sina*, nor the Land of *Judea*, to the end he may there learn what concerns his Salvation, and ſee with his eyes, and hear with his ears the voice of God, and this Angell which repreſents his perſon, and who by ſound of Trumpet, and in the midſt of Flames and Fires proclames thoſe Laws and Commands of which we muſt not be ignorant, if we be men.

Chap. XXVI.

The ſubverſion of Idols.

The firſt Commandement of God.

I Am, ſaith he, *thy God, and thy Lord, thou ſhalt have no other God than me, and thou muſt not make to thy ſelf any Idol, to adore it,*

Non habebis Deos alienos coram me. Exod. 20. v. 3.
Non facies tibi ſcultile, &c. Exod. 20. v. 4

Behold the firſt Thunderbolt darted againſt Idolaters, Magicians, Atheiſts, Sorcerers, Diviners, and all thoſe, who by a Sacrilegious worſhip, by horrid impiety, by abominable Superſtitions, or in any manner whatſoever, adore any other than God, unto whom all the honours which are rendred unto his Images doe relate, whoſe rayes diſcover, as it were, to our eyes, what is hidden from them. Whence it evidently follows, that thoſe Grammarians are ignorant in the terms of the Sacred

Sacred Bible, who call an Idol any kind of Image; for we ought not properly to call Idols, but thoſe counterfeit and Sacrilegious figures, which the wicked will have paſs for Divinities. Otherwiſe God had not commanded *Moſes* to ſet up a Serpent in the Deſart, and he had not placed on the ſide of the Sanctuary the Images of Cherubins, and therefore the forbidden Idols are thoſe which Superſtition, Impiety, or ſome inordinate paſſion will adore, and by this means raviſh from God the honour which is due unto him, as unto the Lord of all things, and who is wont, either ſoon or late, to puniſh all thoſe that prove rebellious unto his moſt holy commands. For he is a powerfull and zealous God, who viſits the iniquities of Fathers even in the Cradles and Sepulchres of Children, to revenge even unto the third and fourth generation, but whoſe mercies are infinite, for all thoſe that love and honour him as their God.

Chap. XXVII.

An Edict againſt Blaſphemers.

The Second Commandement. *Non aſſumes nomen Domini Dei tui in vanum, &c. Exod. 20. v. 7.*

THou ſhalt not take the name of God in vain. That is to ſay, thou ſhalt not be ſo bold as to borrow this moſt holy name to authoriſe thy perjuries, thy falſe oaths, and thy depraved Cuſtomes.

Blaſphemers, and you who ſo eaſily ſwear, behold a coal drawn out of the fire of Mount *Sina* to burn thoſe accurſed tongues which without neceſſity, without reverence, and contrary to all truth, impudently riffle the ineffable name of God, and of his Saints.

This language is execrable in the mouth of a Devill, Criminal in that of an Atheiſt, and what will it then be iſſuing from the heart and lips of a Chriſtian? Nevertheleſs it is now an ornament in the diſcourſes of Cavaliers,

liers; they are the threats of Ranters, the Vizards under which the moſt horrid treacheries are concealed, the veyles wherewith a diſloyall Oath is covered, and the furious ingredient of the moſt brutiſh and blindeſt paſſions.

Chap. XXVIII.

The Sanctification of the Sabbath.

The third Commandement. *Memento ut diem Sabbati ſanctifices. Exod. 20. v. 8.*

Remember to ſanctifie the Sabbath day. This Sanctification was ſcarce any other than that with which we are now obliged to celebrate the Feaſts of the Saints, and Sundayes. This is then a day of repoſe. This was a day of reſt, in remembrance of that on which God took his, ſeven dayes after the Creation of the World, and to the end every week we might have a ſet time to think on this amiable benefit, and to render thanks for it unto our Creator. It was done alſo to the end the Hebrews might have this day to celebrate that of their departure out of *Egypt*, and of their deliverance; and that all men and maid-ſervants might at leaſt have this day to give ſome eaſe unto their labours.

Sex enim diebus fecit Dominus cælum & terram, & mare, & omnia quæ in eis ſunt, & requievit die ſeptimo, &c. Exod. 20. v. 11.

Plutarch was then deceived, who affirms that the Hebrews had Inſtituted this Sabbath in honour of *Bacchus*, as well as the other Gentiles, who believed that it was done in honour of *Saturn*; for the ground of this Feaſt was no other than what I newly related; And the Order obſerv'd in gathering up of the Manna was but for the ſame end.

Chap. XXIX.

The duty of Children towards their Parents.

The fourth Commandement. *Honora Patrem tuum & matrem tuam, ut ſis longævus ſuper terram, quam Dominus Deus dabit tibi. Exod. 20. v. 12.*

Honour thy Father and Mother, that thy dayes may be long upon the earth, which the Lord thy God will give thee.

In truth, it is a very reaſonable thing to bear reſpect and love, to ſuccour and obey thoſe to whom, next unto God, we owe our lives; and we muſt be more inſenſible and more unnaturall than beaſts, to refuſe theſe affectionate duties to our Parents, and to thoſe whom we ought to eſteem as Fathers, Mothers, and Superiours, ſuch as heaven hath plac'd over our heads to rule and govern us, either concerning temporall or ſpirituall matters. We muſt baniſh then out of the world, and out of Families, all thoſe little Dragons and domeſtick Vipers which have neither teeth, claws, gall, nor poiſon, but to tear the heart and bowels in which they have been formed and conceived, and to deſtroy thoſe of whom they hold their lives. All houſes ought to be Temples conſecrated unto love and pietie, as that which was built at *Rome* in lieu of a Priſon, where a young Lady had nouriſhed her Mother with her own Milk, ſeeing the Gaolers hindred her from carrying any food to her. O holy piety! where are now theſe Temples and Altars? where doe we ſee ſuch Daughters give ſuck unto their Mothers, as this gallant Roman did? or Fathers to have Daughters like this other of whom *Valerius Maximus* makes mention, who found out the means to nouriſh her Father in the ſame manner, and had the honour to be the Mother of her Father, who rendred his laſt ſighs in her boſome, ſucking a drop of Milk from her breaſt? Moreover, if I am not deceived, can there be found more Daughters than Sons, who work the like Miracles? their Sex is more inclinable to

Valer. Max. lib. 5.

ſweetneſs and piety, and to thoſe amiable tenderneſſes which reach even to the higheſt pitch of generoſity. There have been heretofore Men, who deſiring to ſuffer death for their Fathers, have rendred themſelves immortall. Such a one was that Lock-ſmith of *Toledo*, who expoſed himſelf unto the extremeſt tortures to free his Father, and to obtain his life, with his pardon. But the example of *Alexius*, Son to the Emperour *Iſaack*, is more illuſtrious, who in the midſt of the Acclamations of *Greece*, which ſaluted him King, had no ears, but to hear the plaints of his Father, no eyes, but to behold his miſeries, and no power, but to replace him on his Throne, and in the Empire, whereof his Brother had deprived him.

It is not then againſt this young Prince, nor againſt his like, that *Sina* will ſhoot poiſonous Darts, and deadly Arrows, as againſt Paricides, but on the contrary, after a long ſequel of years, they ſhall have lived in this world, the courſe of their glory will not find its period, but in Eternity, which can never have an end.

Chap. XXX.

A ſentence of Death againſt Murtherers.

The fift Commandement. *Non occides. Exod. 20. v. 13.*

Thou ſhalt not kill.

This Precept doth not only forbid thoſe execrable Murtherers, whoſe Swords and Daggers are plunged into mens boſomes, and thoſe horrid butcheries where furie is animated againſt a body to gnaw it as a Vulture would doe his prey, or like a Tyger, to tear and eat it even to the bones, or to conſume it with a ſlow fire like a Devill, whoſe torments give death without taking away life. It is then by this Law, that God prohibits not only Murthers, but all ſorts of exteriour violences and injuries, which may be offered unto the body

body and life of our Neighbour. It is alſo a Sentence of death pronounced by the mouth of God againſt all thoſe who are cauſers of other mens deaths, and make no more account of a mans life than of a flye. I would gladly know whether they find in the Decalogue a Challenge, an aſſaſſination, and all thoſe violences which are practiſed upon a man, as upon a beaſt. I would willingly ſee them making their randezvous and aſſignations upon Mount *Sina*, where they ſhall behold a God thundring and lightning over their heads; but it would be more gratefull unto me to ſee them performing an honourable penance in this life, and ſatisfying Juſtice and Piety before their deaths, than afterwards to expect an Eternity of puniſhments and ſeverities.

Chap. XXXI.

The Triumph of Chaſtity.

The ſixt Commandement. *Non mœchaberis. Exod. 20. v. 14.*

Thou ſhalt not commit Adultery.

Honour ought not to be leſs pretious unto men then life, and if both were in danger, it is certain we ſhould rather abandon the laſt than the firſt, and ſay as the Ermine, *I had rather dye than receive a ſtain.* For my part, I admire that Chriſtian Woman, who in the time of *Maxentius*, plunged a Dagger into her heart, to end her life by eternizing her honour. For indeed it is a glorious Death to find by a particular inſpiration from Heaven a Purple Robe in our bloud, and in our tears a veil of white Sattin to cover our purity, which is the ſoul of our life, and the glory of the body. This is the Nuptiall garment which we muſt never put off even in the Sepulchre, and he that is cloathed with it, ought to be ſo full of reſpect and circumſpection as he muſt even bluſh (ſaith *Tertullian*) at his own vertue; And if we meet with Souls, which have impu-

Motto of the Ermine. *Malo mori quam fœdari.*

dence enough not to change Countenance, neither in respect of God, who looks upon them, nor in regard of men, who behold them, they shall one day feel him whom they have not seen, and such as have been Complices or Witnesses of their Crimes shall be their Executioners.

And then shall all the Lightnings of Hell inkindle Flames to stifle theirs, and lascivious hands, wandring and impure eyes, unchast breasts, *Mægera*'s heads, Diabolicall hearts, and the fruits or abortions of Adultery and Fornication shall be seen in the same fire.

Chap. XXXII.

Against the unjust usurpation of other mens goods.

The seventh Commandement. *Non furtum facies. Exod. 20. v. 15.*

Thou shalt not Steal.

Alas! how many unknown Theeves are there in Country, Houses, and Cities! That wise Senator who said that Gibbetts and Gallowes were onely for the miserable, spake truth. The spoils made by a Vulture or a Wolf in one hour are greater than all those petty thefts which a thousand Flyes can commit in a year; Yet more Flyes are taken in an hour, than Wolves in many years. There are some Fishes in the Sea which take and devour others, but are scarce ever taken themselves; There are others which seize on all, and part with nothing. What pitty would it be if the Planets should draw up all the humors of the Earth without letting fall one single drop of dew? There are some also who bear for their Devise that Motto of the Hook; *I suffer not my self to be taken, but that I may take others*; And yet themselves are the first who cry out theeves. This sport would be passable, if we were not obliged to restore all that we have taken, detained, or unjustly required. But restitution is unto theft, what the shadow

Motto of the Hook. *Capior ut capiam.*

dow is to the Body, and a Man must either restore in this World, if he be able, or be eternally damned; This is a strange *dilemma*; let Men think of it what they please.

Chap. XXXIII.

Condemnation of false witnesses and Lyars.

The eight Commandement. *Non loqueris contra proximum tuum falsum testimonium.*

Thou shalt not bear false witness against thy Neighbour.

I have seen certain antient ænigmaes, where the tongue was painted on a Throne in the form of a Queen, who carryed life and death in her Hand. In effect, there needs but a good word to save the lives of a thousand Innocents, and a bad one to render them all culpable. War, Plague, Famine, and the scourges of Heaven and Earth have never committed so many Murthers, and given so many wounds as this little mischievous two-edged Knife. It is this Murthering blade with which Brothers and Sisters cut one anothers Throats. The Mouth of a Lyar, of an Hypocrite, of an Impostor, of a Backbiter, of a False witness, of a Flatterer, of a Traitor, and a Calumniator, was for this reason most justly called an Arcenal, out of which all the arms of death, and all the instruments of misery are taken. It is also a fatall source out of which issue a thousand poysonous streams, which flow as well over Cities as Villages: The whole World is subject unto these cruel inundations, which raise tempests in the midst of Hearts, and drown the most holy amities. There are also dead waters, which are sometime more dangerous than the most impetuous torrents and the most Rapid Rivers. There are some who scoff, play the buffoons, and bite when they smile. We ought to fear nothing so much as those remedies of Empericks, which have a sugu-

red out-ſide, and a little leaf gold wherewith they cover a poyſoned pill. You ſhall ſometimes ſee alſo theſe kind of people, uſing criminall complyances, and flattering the diſeaſe when we ſee them, and irritating it when they think themſelves unknown. But nevertheleſs God hath mortall hatreds for theſe little Tyrants, who wage War againſt the firſt verity, and above all he will cauſe the exceſs of his anger to be felt by thoſe who daily ſet to ſale the reputation of others, and to ſuch as will bid the moſt. Theſe are certain little Pigmie Spirits, which deſire to become Gyants by debaſing others. And ſince St. *Clement* after St. *Peter* ſaith, that there are two ſorts of Murthers, the one by the Hand, and the other by the Tongue, I may ſtile as well thoſe who commit the laſt, as well as the firſt, Murtherers, Executioners, Aſſaſſins and Canibals, which eat more raw than roſted fleſh, and live only upon the honours, goods, and lives of other Men: But ſince God is the ſame Verity, it is unto him we ought to remit the ſentence and condemnation of theſe accurſed Tongues for the other World, although it be the moſt uſuall courſe of his Juſtice and Providence, to cauſe, even in this World, truth to ſhine forth, and to ingrave it with ſenſible lights on the foreheads and in the conſciences of Criminals.

Sunt homicidi interfectores fratrum, & ſunt homicidi detractores eorum. S. Clem. Ep. 1.

Chap. XXXIV.

The Tomb of Concupiſcence.

The two laſt Commandements. *Non concupiſces domum proximi tui: nec deſiderabis uxorem ejus. Exod. 20. v. 17.*

THou ſhalt not covet thy Neighbours Wife nor any thing that is his.

Some there are who imagin that it is ſufficient to have a vermillion colour upon their Cheeks, and for the reſt it little imports what they have upon their Bodies. Theſe are Sepulchers outwardly white and inwardly

inwardly eaten with Worms; fair and clear waters, but impoiſoned; bodyes cloathed in Sattin and Velvet, but eaten with Cankers and ordures. And ſuch are thoſe who figure to themſelves that it is enough for them to put no man to death, and not publickly to raviſh Maids, to make a prey of their lubricity, but otherwiſe that it is lawfull to bear a cut-throat in their hearts, and to make their ſouls a retreat for all ſorts of impurity, where like ſo many Harpees they devour at leaſt by their unjuſt deſires all that their eyes behold. Theſe are ſtrange Maximes, whereof the Devils themſelves have been the firſt Authors: but it is a bruriſh Ignorance, and a ſtupid blindneſs not to diſcern, that both good and evill proceeds from the heart, and that our deſires are like ſo many Weſtern gales, which may cauſe fair dayes; and as many Northern Winds which occaſion foul and ſtormy weather. But a worldly and libertine ſoul will tell me, that there is much trouble in it, and that we muſt be blind, deaf, dumb, and leprous, not to feel the wounds of thoſe darts which paſſe ſuddenly through our ſenſes; and I will anſwer her, that we muſt be Turks and no Chriſtians to give up our ſelves for a prey, and for a mark unto all the ſhafts, which the World, Fleſh, and Hell uſe to ſhoot at us. But I confeſs that it is very difficult never to be ſurpriſed; yet it is ſufficient,

First, if it be poſſible never to give the leaſt occaſion thereunto.

Secondly, to avoid dangers, namely, when they are diſcovered.

Thirdly, we muſt often replace in our minds a Hell, a death, a life, and a *Jeſus*, who dyed onely to preſerve us from them.

Fourthly, we muſt alwayes remain in a diffidence of our ſelves, and place all our hopes on God.

Fiftly, we muſt have alwayes arms in our hands not to be ſurprized by this roaring Lion, who

who both day and night walks round about us.

Sixthly, the prize we expect, and the victory which ſhall crown our Combats, is no mean conſolation.

Seventhly, we muſt play the Philoſophers, ſtudying the qualities of our deſires and temptations, to the end, having diſcovered the Nature of the diſeaſe, we may apply ſuch remedies as are proper for it.

Eighthly, we muſt withdraw our ſelves from objects: For theſe are lights, which dazle neer at hand, and afar off have ſcarce any luſter at all.

Ninthly, we muſt dry up the ſpring of our deſires and concupiſcences, mortifying our bodyes, and reducing our ſouls to ſuch a condition, as we might deſire nothing but what is good and honeſt.

Tenthly, we may ſometime diſcover the error of our deſires and fancies, and contemplate that with horror, which we deſire with ſo much paſſion; And we ſhall perceive as well as *Raymundus Lullius*, that all is but a Canker, an Ulcer, an infectious and ſtinking dunghill covered over with a bit of Taffaty, or ſome ſmall piece of fine Holland. In fine, we ought to be well employed, and to imitate that brave Captain who commanded his Army to march alwayes in Battell-aray, either in time of Peace or War, and even upon his own lands, that he might not be ſurprized.

Chap. XXXV.

An Abridgement of the Law.

THe Law of God and *Moſes* then, both in generall, and in particular, forbids all ſorts of perſons of what Condition, Sex, Age, or Country they either are, or may be.

Firſt, all Idolatrie, Infidelity, contempt of Sacred things, Magick-Art, Sorceries, Divinations, Superſtitious Worſhips, miſtruſts of Gods goodneſſe, Preſumption

tion of their own forces, Languiſhment, Tepidities, Hypocriſies, Irreverences, Sacrileges and Impieties.

Secondly, Swearing without neceſſitie, Blaſphemies, falſe Oaths, Execrations, Deriſion of holy things and words of Scripture, as alſo of all that God hath either ſaid, done, or revealed.

Thirdly, on Holy-dayes, all exerciſes of labour and Commerce, or any other employment whatſoever, if it be not of neceſſitie, or if it may divert us from the holy entertainments of Piety, and the repoſe we ought to have on thoſe great dayes, when ſurely labour would be yet leſs Criminall in the ſight of God, than the impieties and Irreverences which are very often uſed in the moſt Sacred places, and during the divine Service, of Almighty God.

Fourthly, Diſdains, contempts, abandonments, ingratitudes, hatreds, and diſobedience towards Fathers and Mothers, Kindred, and Superiours. As alſo the exceſſive liberty we give unto our Servants, Children, and Domeſtiques.

Fifthly, Quarrels, Enmities, Averſions, Wranglings, Violences, Extortions, Treacheries, Injuſtices, Vexations, unjuſt Duels, Mutilations of members, Poiſonings, Murthers, Aborſions, Hatreds, Outrages, cruelties towards our Neighbours, and our ſelves by ſome violent paſſion, which may paſs even unto death, or at leaſt to the deſire of it.

Sixthly, Fornications, Adulteries, Inceſts, Rapes, Deflowrings, Clandeſtine Marriages, Sacrileges, Pollutions, the ill uſe of Marriage, and ſo many other abominable things, and unworthy of a man, which make Sepulchres in Houſes, Layſtalls in beds, and a great *Sodome* of the whole World, where without puniſhment is ſeen all that leads unto impudicity, as diſhoneſt thoughts, impure words, wanton glances, kiſſes, touchings, Pictures, Statues, Images, Books, Letters, Playes, Ballads, Satieties, and Feaſtings, wherewith amidſt

good Wine, and good chear, very often Love-charms and poiſons are mingled.

Seventhly, Thefts, Robberies, Plundrings, Correſpondency with Theeves; Counterfeiting of Seals, Keys, Letters, Schedules, Wills, Bonds, deceiptfull Purchaſes, falſe Aequiſitions, falſe Sales, falſe Mony, Frauds, Surpriſes, Uſurpations of the goods of the Church, Symonie, Uſurie, Delays of payment, crafty deviſes in Law, Superfluous expences, Cheats, Extortions, and the barbarous uſage of the Poor.

Eighthly, falſe Depoſitions, Calumnies, defamatory Libells, Lyes, Impoſtures, Perfidiouſneſs, Diſſimulations, Flatteries and Treaſons.

Ninthly, Enterpriſes and deſignes againſt Marriage, diſhoneſt Plots, which are done by words, geſtures, ſigns, allurements; by Epiſtles, with deſires more becomming a Devill than a man.

In fine, the paſſion of Poſſeſſing other mens goods wrongfully, and contrary to Juſtice, which ſeems to be born with men, and to dy with them, if it be not ſtifled with the aſhes of the Sanctuary, and of *Sina*; otherwiſe we ſhall find inflamed fire-brands of Hell, which will never be quench'd, but puniſh our ſins for all eternity.

CHAP. XXXVI.

The antient Policies.

c.2.q.104.a.1. AFter God had given unto *Moſes* the Morall Lawes which are ingraven in hearts by the finger of Nature, he added thoſe which according to Saint *Thomas*, have a certain mutuall relation in order to man, and which of themſelves cannot oblige, but only by reaſon God hath ſo ordained it. This then, to ſpeak properly, concerns the Policie and government of people

ple in Common-wealths, or elſe of ſervants in Families, which would be but a Labyrinth of diſorders, an Abyſs of confuſions, a Tower of *Babel*, and little Babylonians, if they had no Lawes which are as it were the Mothers of Peace, Miſtreſſes which watch day and night to inſtruct, reprehend, and direct thoſe who chance to fail in their duty.

The excellencie of Lawes.

An excellent wit heretofore compared them to thoſe little *Mercuries* which were placed at the corners of ſtreets; but this is not enough, for they are the Soul of the Univerſe, the ſpirit of the World, the Eyes of the Body, the Interpreters of Reaſon, the Oracles of Juſtice, the Angels of the great Councell, the Governeſſes of Cities, ſilent Voices, Thunders which lowdly roar againſt Criminals, the Armes of the Innocent, and the Intelligences which ſettle order in Heaven, before they bring it on Earth, as ſome Diſciples of *Plato* have obſerved; And it is peradventure for the ſame reaſon that the Babylonians, as *Philoſtratus* affirms, built Palaces where they us'd to adminiſter Juſtice in form of a Heaven, where the ſtones were no other than Saphires, and the Arches of immoveable Clouds beſet with Stars, which would have been taken for thoſe of the Empyreall Heaven, if they had had as much motion as ſplendor and light. In fine, God is the principall Intelligence, who ſets all things in order. His Lawes eſtabliſh order in the World, and this generall order which may be diſcernd even in the boſome of Nature, out of which it never departs, but to guide us firſt unto God, as unto the Father of Unions, and unto the Author of Wiſdome, who deſiring orderly to rule and govern the whole Univerſe, was obliged to give Lawes and Precepts, on which Policy ought to move as the Heavens doe upon their Poles.

Æternitas mundi ex obedientiâ ad intelligentiam matricem. Apud Mathiam de Vienna, Philoſt. l. 1. c. 6.

Now, it had not been ſufficient to have revealed them unto *Moſes*, but it was neceſſary to publiſh them to all the people, to the end they might be obliged to

Dixit præterea Dominus ad Moyſem: hæc dices filiis Iſrael, &c. Exod. 20. v. 22.
Reſpondit q; omnis populus una voce: Omnia verba Domini, quæ locutus eſt, faciemus. Exod. 24. v 3.
Et mane conſurgens ædificavit altare ad radices montis, & duodecim titulos per duode-

observe them after their reception. *Moses* then declared unto the Hebrews all that God commanded them, unto which they all consented, crying out unanimously, that these Lawes were just, and that they would willingly keep them. This was like an oath of fidelity, after which *Moses* erected an Altar at the foot of the Mountain, and raised twelve steps in reference to the twelve Tribes for whom he caused Holocausts to be offered up unto God by the hands of the first born of Israel which were born Priests in the Law of Nature.

These Sacrifices being made, *Moses* gathered up in Cups, the one half of the bloud of the Sacrifices, casting the rest upon the Altar; after which he took the Book of the Law to have it read unto the whole assembly, who having again accepted it, were sprinkled with the bloud of the Victime, in witness of the Compact and agreement which had been newly made, and which they were inviolably to observe towards God.

After this Ceremony, *Moses* went up to the Mountain with *Aaron*, *Nadab*, *Abihu*, and seventy old men choſen out of the people of Israel, who had the honour to see God at a neerer distance, in the form of a young Prince surrounded with rayes of glory, who had under his feet, as it were, a large Throne of Saphirs, whose splendor resembled that which we see in the Skies, when they appear inameled with Stars sparkling like so many Diamonds. It was in this pomp and Magnifick State God commanded *Moses* to draw neer him, and to ascend higher, even to the top of Mount *Sina*, where being arriv'd, he was incompassed with a great Cloud, which covered the whole Mountain, and formed as it were a great Pavillion of fire and clowd, through which the Majesty of God made it self felt and known, and where *Moses* spent forty dayes, and as many nights, without either eating or drinking, thereby keeping the first Lent which was ever celebrated.

in tribus Israël. Exod.24.v.4.

Misitque Juvenes de filiis Israël, & obtulerunt holocausta, immolaverunique victimas pacificas, Domino vitulos. Exod.24.v.5.

Tulit itaque Moyses dimidiam partem sanguinis, & misit in crateras, partem autem aspersit altare. Exod.24.v.6.

Assumensque volumen fœderis legit, audiente populo: qui dixerunt, Omnia quæ locutus est Dominus faciemus, &c. Exod.24.v.7.

Ille verò sumptum sanguinem respersit in populum, & ait: hic est sanguis fœderis quod pepigit Dominus vobiscum, &c. Exod. 24.v.8.

Moysi autem dixit, ascende ad Dominum tu & Aaron, Nadab, & Abihu, & septuaginta senes ex Israel. Exod.24.v.9.

Lyranus, Cajetanus, Prados in Ezechielē.

Et viderunt Deum Israël: & sub pedibus ejus quasi opus lapidis saphirini, & quasi cælum, cum serenum est. Exod.24.v.10.

Soluſque Moyses ascendet ad Dominum, & illi non appropinquabunt; nec populus ascendet cum eo. Exod.24.v.2.

Cumque ascendisset Moyses, operuit nubes montem. Exod.24.v.15

Et habitavit gloria Domini super Sinai, &c. Exod.24.v.16. Erat autem species gloriæ Domini quasi ignis ardens, &c. Exod.24.v.17. Et fuit ibi Moyses quadraginta diebus, & quadraginta noctibus. Exod.24.v.18.

CHAP.

CHAP. XXXVII.

The Adoration of the golden Calf.

NOthing is so great a blemish unto Paganism, as to see the wisest and most learned amongst these Idolaters, rendring honours and adorations unto wood, stone, and living creatures; And even the first of their Gods, who abandons his Throne, and changeth his Thunderbolt and Scepter for a Pencil to paint Goats and Hippocentaurs upon the Clouds: but it is a more ridiculous, and strange spectacle, in the time of Christianity, to see men and Demi-Gods, who having lost all thoughts of Heaven and glory, to which they are ordained, descending even beneath themselves to adore brutish passions, and to set in the place of God and piety infamous Idols, imitating *Aaron* and the Israelites, who seeing that *Moses* staid long upon the Mountain, where God detained him, to deliver him the Tables of the Law, were so stupid and ungratefull, as to make a golden Calf in imitation of the *Serapis* of *Egypt*, and to take it for their God, and Conductor in the remainder of their voyage. Did we ever hear of a more brutish blindness, and of a more execrable Idolatry? These Sacrilegious people, who had neither life nor liberty, but by *Moses* means, and by the almost continuall Miracles which God wrought for their sake, prefer nevertheless their passions before both of them, and efface out of their souls all the remembrance of what had passed, to satisfie a foolish imagination, which made them contemn all manner of piety and gratitude.

But who would have ever beleeved that *Aaron*, who had been as it were the Interpreter of God and *Moses*, to work so many Miracles upon the people, should serve as the most fatall instrument of their Idolatry, Erecting with his own hands an Altar to this abominable Statue, and

Videns autem Populus quod moram faceret descendendi de monte Moyses, &c. Et fecit ex eis vitulum conflatilem: Dixeruntque, hi sunt dii tui, Israël, qui te eduxerunt de terra Ægypti. Exo.32.v.17.

Dixitque ad eos Aaron: Tollite inaures aureas, de uxorum filiorumque & filiarum auribus, & afferte ad me. Exod.32.v.2. Quas cum ille accepisset, formavit opere

fusorio, & fecit ex eis vitulum conflatilem, &c. Exod. 32. v. 4.
Quod cum vidisset Aaron, adificavit altare coram eo. Exod. 32. v. 5.

and receiving the profane acclamations of all this people, who cryed out, *Behold, behold our gods!* O God of Gods! What applauſes, what congratulations, what ſolemnity! I know not whether the Devils have ever celebrated a Sabbath, or the Gentiles a feaſt more full of abominations. Methinks, I ſee *Lucifer* in the midſt of his troops, when I behold *Aaron* amongſt theſe people, who ſhould rather ſuffer his throat to be cut by theſe ungrateful wretches, than give way to their impiety. The Altar of *Aaron* is an Altar of Sacrilege, this High Prieſt is a prevaricator, their Religion is Idolatry, Perfumes are changed into Blaſphemies, and inſtead of the ineffable name of *Jehovah*, the head of a Golden Calve is ſeen, about which, they laugh, they leap, they carouſe, they eat, and commit a thouſand ſorts of impurities. Alas! What Sacrifices, what ſports, what feſtivals! Nevertheleſs, God, whoſe goodneſs is infinite, and who was not reſolved to inflict the laſt puniſhment on theſe impious people, nor to deſtroy them for ever, but onely in caſe no man ſhould addreſs himſelf to implore favor for them, revealed unto *Moſes* what had paſſed, and knowing, that he could not forbear earneſtly to call upon his clemency for theſe guilty men, he ſpake unto him, juſt as if his hands had been tied behinde him, and as if he could not have darted the Thunderbolts of his wrath, until *Moſes* had conſented thereunto.

Et ſedit populus manducare & bibere, & ſurrexerunt ludere. Exod. 32. v. 6.
Pro vitulo & cum vitulo vitulati ſunt. Tertul. lib. de Jeſ. contra Pſych.

Locutus eſt Dominus ad Moiſen, dicens: Vade, deſcende; peccavit populus tuus, quem eduxiſti de terra Ægypti. Exod. 32. v. 7.

Dimitte me, ut iraſcatur furor meus contra eos, &c. Exod. 32. v. 10.

Moſes, ſaid he, *thy people have ſinned againſt me, and their ſin cryeth out for vengeance; but the prayers thou makeſt for them, keep back my arm, and I cannot cauſe my Lightnings to break forth, if thou doſt not detain thoſe ejaculations and flames which oppoſe me, and reinkindle my goodneſs, even in the boſom of my ſevereſt Juſtice.*

St. Hieron. in 5. Daniel.

Not that God, ſaith Saint *Jerome*, is changeable, or that he can change; for his nature is not ſubject to mutation, but the order of things may alter according to

to the courſe of his Divine Providence. We muſt not alſo imagine that his Decrees can be changed within himſelf, for they are eternal, and engraven in his proper Eſſence; all the change in this caſe befals the ſouls of ſinners, as they are abſolved and freed from the pains they had merited. The which is done, not by any change in God, or in his Decrees, but in thoſe againſt whom the ſentence of condemnation had been given; and this change ariſeth either from the goodneſs of God, or by the Interceſſion of his Saints.

Conſilium Deus non mutat, ſed rem, Greg. lib. 20. Moral. 24.

It is then for *Moſes* ſake, God will ſeem to alter his deſigns; for notwithſtanding all that God ſaid to him, his zeal paſſeth yet farther, and he refuſeth all the offers made him, even of another people, and of a more ample Government, to aſſiſt theſe ungrateful perſons. It ſeems, ſaith Saint *Gregory*, that love and compaſſion were the more inflamed by the breath of the Injuries and Affronts which were offered him; juſt as water which becomes the hotter, the more cold the air is which incompaſſeth it; and a fire whoſe ardors become more violent, proportionably as the cold which preſſeth it is more forcible. Behold, ſaith Saint *John Chryſoſtom*, the Antiperiſtaſis of perfect Charity, wherein all hearts which have any charge of ſouls, ought to finde the increaſe of their moſt holy and juſt ardors. And this is what *Moſes* did in the midſt of the contempts, and perſecutions of all his people, for whom, when he had obtained ſome eaſment of pain, and ſome diminution of the puniſhments they had deſerved, he deſcended from the Mountain, carrying between his arms the Tables, in which the Law was written on both ſides, which he thought not yet convenient to give unto ſuch unworthy people and polluted with the moſt heinous of all Sacrileges; but having broken them in peeces, he went directly to caſt down the Golden Calve, and diſſolve it into duſt, which he afterward threw into the ſtream of a torrent, which iſſued forth of Mount *Sina*, and paſſed through

Faciamq; te in gentem magnam. Exod. v. 10.

Charitas in ſancto ejus pectore ex perſecutione igneſcebat magis. Greg. 27. Mor. 7.

Ut perire malint cum his qui ſibi crediti ſunt, quam ſine illis ſalvos eſſe. Chryſoſt. Hom. 12. in cap. 1. S. Ioan.

Placatuſque eſt Dominus ne faceret malum, quod locutus fuerat adverſus populum ſuum. Exod 32. v. 14.
Et reverſus eſt Moiſes de monte, portans duas tabulas teſtimonii in manu ſua, ſcriptas ex utraq; parte. Exod. 32. v. 15.
cumq; appropinquaſſet ad caſtra, vidit vitulum & choros, iratuſque valde, projecit de manu tabulas, & confregit eas ad radicem montis. Exo. 32. v. 19.

through the midst of the *Hebrews* Camp; to the end, they might swallow down these funestous Reliques, and that no man might ever behold them without horror.

Arripiensque vitulum quem fecerant, combussit, & contrivit usq; ad pulverem, quem sparsit in aquam. Exo. 32. 20.

Afterwards he blamed *Aaron* as the Author of this crime, who endeavored to excuse himself, relating to him in order what had passed, the which did not yet divert *Moses* from doing what his zeal inspired him: For, from thence he came to the entrance of the Camp, where making a stand, he cryed out, that all that were of Gods party, and had not participated of Idolatry, should follow him, which the Children of *Levi* hearing, whose Tribe had continued most faithful unto God, put themselves in a ring about *Moses*, who following the Sovereign Power of Life and Death, which he had received from God, commanded them to betake themselves to their Arms, and lay about them, without sparing any of the guilty, either Brother, Friend, Neighbor, or any person amongst these impious men; so that the number of the dead amounted to three and twenty thousand.

Dixitque ad Aaron, quid tibi fecit hic populus, ut inaneeres super eum peccatum maximum? Exod. 32. v. 21.

Cui ille respondit, &c. Exod. 32. v. 22.

Et stans in porta castrorum, ait: Si quis est Domini, jungatur mihi. Congregatique sunt ad eum omnes filii Levi. Exod. 32. v. 26.

S. Greg. in 1 Reg. 14. Rupertn. & alii passim.

Quibus ait; hæc dicit Dominus Deus Israel, ponat vir gladium super femur suum; Ite, & reddite de porta usque ad portam, &c. Exod. 32. v. 27.

Behold, a strange massacre; nevertheless, it is an effect of meekness which hath changed its countenance, and taken that of severity. These are shafts which issued out of a heart, the fullest of Pity and Clemency which was then in the world, but shot by the hand of Justice. If such as govern Republicks and States, had nothing but Crowns to recompence their merits, and no Thunderbolts to punish the wicked, quickly would Insolencies, Treacheries, Concussions, Robberies, and all the abominations of the Earth be seen holding the Reigns of Empires; and in fine, Virtue groaning under the feet of Vice and Impiety. A Prince ought to have the meekness of a Lamb, and the terror of a Lyon, otherwise men abuse him, and his power seems but for a support unto the blackest dissolutions. The people also ought to love with fear, otherwise their love degenerates into contempt.

Misericordia & veritas custodiunt Regem, & roboratur clementia thronus ejus. Exod. 20. v. 28.

I know

I know that Thrones have no foundation more solid and immovable, than when they are supported by the hearts of their Subjects; but if Guards be not placed about them, as so many Pillars, there needs but one storm to overthrow them.

It cannot be doubted, but this kinde of mixture is full of difficulty: but as a body is never in perfect health, but when all its four humors are in an equal temper; so Kingdoms are never better governed, than when they equally use meekness and severity.

Choler is the touchstone of Virtue, and that person hath no soul, who cannot be irritated when occasion is given. Tyranny hath been always insupportable, but powers sweetly rigorous, have never been but the objects of the most just affections; Cruelty is fit for Devils, and Justice is apportioned unto men; It is the Rod of God, and the Scepter, which he was pleased to put into the hands of the Sovereign Magistrate, and of his Lieutenants, to render men, as it were, partakers of his power, and to adopt them unto his Empire: We must not wonder then, if *Moses*, who was as his Lieutenant over his people, made them sometimes feel the weight of his hand, which had so often obliged and filled them with his magnificences; but I should rather remain astonished, how a single man could undertake so great a work, and compass it with a few selected Children, who inrolled themselves under his Standard.

Rigorous Meekness.

Children, saith he, *let us go*; *who loves God, let him follow me*; And presently in the head of some Levites, he assaults, he defeats, and puts three and twenty thousand men to the sword.

A fair saying of a Captain, *Who loves God, let him follow me.*

Fecerunt que filii Levi juxta sermonem Moisi, ceciderunt que in die illa quasi viginti tria millia hominum. Exod. 32. v. 28.

Behold, I beseech you, what a man animated with the Spirit of God is able to do: Admire also the power and authority of *Moses*, who is in the midst of his Troops, as the eye in the head, and the heart in the centre of the body, to watch, to heat, and, as it were, to

defend every Levite. Behold, an army of Stags led by a Lyon, which is more dreadful than an army of Lyons conducted by a Stag. So *Aaron* was but a timorous Stag, when he gave way unto the murmurings of the people; and *Moſes* a generous Lyon, when he himſelf plunged his Sword into the boſom of Rebellion and Impiety. It is much eaſier to finde Soldiers, than a brave Captain: And it was for this cauſe *Heraclius*, Patriarck of *Jeruſalem*, coming unto *Henry* King of *England*, to induce him to go in perſon to the Holy War, this Bleſſed Man ſeeing that nothing but gifts were preſented him, anſwered, That he had not ſo much need of money, as of a good Conductor: for one man of Courage, Authority, and Experience, is worth a world of people. And this was the occaſion that heretofore the Grecians eſteemed more *Epaminondas*, than all the Commonwealth of *Thebes*, which never enjoyed Liberty, but under this brave Governor.

Paul. Æmil. lib. 6. Hiſt. Franc.

Advice to Noblemen.

From hence, the great ones, the Nobles, and all that are in office, may learn how they ought to comport themſelves in enterprizes of importance, ſince on them uſually the ſafety of a City, Province, Kingdom, and even Chriſtianity it ſelf depends: Above all, let them learn the art to mix Honey with Gall, and always to joyn Power with Meekneſs, and never to ſever theſe two ſiſters which are the Tutelaries and Miſtreſſes of a good Conduct: And if it ſhould ſometimes happen, that both of them had a minde to be ſcrupulous, Reaſon ought to reſolve their doubts, and rather incline a thouſand times unto Mercy, than to have the leaſt ſhadow of Cruelty.

To this effect, it is fit to ſet our ſelves in the place of others, and to treat them, as we would deſire to be treated our ſelves, if capable thereof: We may paſs farther, if we pleaſe, and without breaking the Laws of Piety, conſecrate and offer our ſelves up for a Victim, and receive, at leaſt, into our own hearts the blow which was ready to fall on others. Thus

Thus did *Moſes*, who fearing leſt a more juſt and ſevere hand might ſtrike theſe poor Criminals, which were left after ſo bloody a ſlaughter, lifted up his yet bloody hands towards Heaven, to the end, Juſtice might have at leaſt ſome cauſe to become flexible at the ſight of his exploits, and that the mildneſs of a Judge might not condemn him of an over indulgent remiſsneſs.

Reverſuſque ad Dominum, ait: Obſecro, peccavit populus iſte peccatum maximum, feceruntque ſibi Deos aureos: Aut dimitte eis hanc noxam. Exod. 32. v. 31.

Hear then Sovereign Powers, hear this poor Prince, this generous Patriarck, this incorruptible Judge, this Father of *Iſrael*, the Conductor of Gods people, and the Lieutenant General of his Troops.

Alas! my God, ſaith he, *caſt a gracious look upon thy people, which are onely mine, as being committed by thee unto my charge; It is a Pledge thou haſt put into my hands, to reſtore it back unto thy ſelf; It is a Flock which thou haſt nouriſhed in the deſert, of which thou haſt made me the Shepherd; a Bark which thou haſt drawn out of the billows of the Red Sea, over which thou haſt eſtabliſhed me the Pilot; Slaves which enjoy no liberty, but by thy favor; and children who can acknowledge no other Father, and King, than thy ſelf: They have offended thee, I confeſs, but thy goodneſs ſurpaſſeth there iniquity, and the miſery in which they are now involved, is not a ſubject for thy Juſtice, but for thy mercy; all the favors thou haſt conferred on them, would not have their laſt effects, if thou didſt not continue thy graces to them; and the deſart, which thou haſt for their ſake rendred a Paradiſe of bleſsings and delights, would have been a fair way to lead them into a precipice. It is ſufficiently known, how far thy power extends, and that there needs but one of thy looks to conſume the whole world with lightning, and to cloud all the lights of Heaven; but thou art alſo able with one word to repair Nature, and thy goodneſs can in a moment raiſe a thouſand Trophies in the midſt of thy ſevereſt Juſtice; and beſides, doſt thou not ſee blood enough already ſpilt to ſatisfie thy vengeance, and to efface the*

memory of one crime? This example is general enough to excite every one in partieular; and of all thoſe who are left alive, there is not one which may not be innocent, and deſire to merit favor.

Aut ſi non facis, dele me de libro tuo, quem ſcripſiſti. Exod. 32. v. 32.

In fine, I humbly, in their behalf, requeſt this favor of thee, and I beſeech thee rather to blot me out of thy Book of Life, than not to grant them pardon; I had rather become a ſubject of thy wrath, and that there may be no memory of me, than it ſhould be ſaid, That I having been their Father and Conductor, did afterward ſerve for an executioner in their laſt puniſhments. It would be an eternal regret unto me to ſurvive them, and the glory I have had to have been their Captain and Judge, would leave me nothing but ſhame and confuſion.

I humbly beſeech thee then, yet once more to ſtrike me out of thy Book, and let me die with them or for them; for I had rather be the Sacrifice, than the Sacrificer, and my loſs will be always leſs, than that of a whole people.

Behold, Lord, the ſum of my deſires, and the moſt ardent Prayers I can offer; it is my Heart which ſpeaks to thee, it is Piety which makes me thus importune thee, it is my Duty and Honor which are ingaged, and I ſhould not have ſo often received thy benefits, if I did not alſo hope for this. Do not then deny me, O infinite Goodneſs, and whatſoever thou ſhalt pleaſe to determine, Remember that I have ever preferred thy people, before my ſelf; and that the love I have for them, cannot reſt ſatisfied, if it obtain not the favor it hopes, or if it ſerve not for an hoſt unto the Sacrifice which is due unto thy moſt juſt indignation.

Was there ever any one heard to ſpeak with a more ardent zeal, a more ſincere love, with a more generous piety, a leſs interreſſed heart? Many there are who would willingly do good, but they would have the power to do it, like the Sea without trouble and diminution, or like the Sun and Stars, whoſe treaſuries are not leſs filled with lights and influences, though we receive them on

on every ſide, or elſe like a Torch, which lights others, without being it ſelf, either obſcured or extinguiſhed. But when we muſt loſe what we gave, when we muſt be impoveriſhed to inrich others, we do like Hedg-hogs and Tortoiſes, which ſcarce dare hold up their heads, and ſhew nothing but Briſtles and Shells. There are others who give, but yet with trouble, and when themſelves have no more need of it, or when they have ſo much, that the abundance becomes cumberſom: But Charity is a ſpring, which never ſtops, and never ceaſeth to run, but when ſhe hath nothing left for her ſelf.

If ſhe be found amongſt the Gentiles, as in a *Leonidas*, in a *Fabius Maximus*, in the *Tegeates*, in the *Horatii*, in an infinity of others who have ſacrificed their lives for their Country, and for their confederates; Theſe were but ſlight draughts compared with thoſe of *Moſes*, who offered not onely his body and liſe for a time, but even his ſoul, and the pretenſions he had to an Empire which ſhall never have end.

He deſerved alſo ſome alleviation of the puniſhments which were ordained for this people; and although God at firſt ſeems to refuſe it, yet either ſoon or late he will obtain it. It was likewiſe in recompence of this zeal, he was ſo happy as to ſpeak face to face to his God, who treated with him in the ſame maner, as one moſt intimate friend might do with an other. The people themſelves were witneſſes of this Colloquy, and every one ſtanding at the entry of his Tent, adored God, turning himſelf toward the Pavillion of *Moſes*, upon which, the Pillar had made his Station, and gave light enough to manifeſt this whole Myſtery. In fine, the favor of favors, God ſhewed unto *Moſes*, was in giving him an Angel for his Conductor, who marked out to him all the ways by which he ſhould paſs.

Loquebatur autem Dominus ad Moiſen facie ad faciem, ſicut ſolet loqui homo ad amicum ſuum. Exod. 33. v. 11.

Stabantque ipſi, & adorabant per fores tabernaculorum ſuorum. Exod. 33. v. 10.

Tu autem, vade & due populum iſtum quo locutus ſum tibi: Angelus meus præcedet te. Exod. 32. v. 34.

Chap. XXXVIII.

The re-eſtabliſhment of the Laws and the Ceremonies of the Old Teſtament.

THere are ſome implacable Spirits in the World which cannot be overcome, either by force or mildneſs; which become more obſtinate, the more men endeavor to bend them, and excite them unto pity. But God on the contrary hath the Bowels of a Father, and a Heart ſo full of goodneſs and mercy, as he can hardly reſolve to puniſh thoſe injuries which are done unto him: And even at preſent for thoſe who have erected Altars againſt him, and placed inſtead of him, a Golden Calf, he re-eſtabliſheth Laws as in teſtimony of the agreement he makes with them; in acknowledgement whereof, all the moſt ſingular of all the names he received, was that of Meekneſs, when *Moſes* called him his Lord, and his Clement and Merciful, his Patient and Sincere God. This indeed, changed the thoughts of *Moſes*, who did not believe that his Maſter had called him to treat him ſo ſweetly. Theſe were the terms he uſed in ſpeaking unto God, upon Mount *Sina*, where this holy Man having withdrawn himſelf, God was, as it were, covered with a cloud, which did onely permit him to ſee the back of him, whom he heard diſtinctly anſwering his voice and deſires.

Ac deinceps: Præcide, ait, tibi duas tabulas lapideas inſtar priorum, & ſcribam ſuper eas verba quæ habuerunt tabulæ quas fregiſti. Exod. 34. v.1.

Quo tranſeunte coram eo, ait: Dominator Domine Deus, miſericors & clemens, patiens, &c. Exod. 34. v.6.

Deſcendebat columna nubis, & ſtabat ad oſtium, loquebaturque cum Moiſe. Exod. 33. v.9.

This day was celebrious:

First, In reſpect God himſelf commanded *Moſes* to obſerve exactly all that he ſaid unto him.

Obſerva cuncta quæ hodie mando tibi, &c. Exod. 34. v.11.

Secondly, In regard of the promiſes he made him for the advantage of his people.

Thirdly,

Thirdly, for the Precepts and Lawes he vouchſafed to give him, for this end detaining him fourty dayes dayes without either eating or drinking, which being paſſed, he deſcended from the Mountain, with ardent eyes, and an inflamed countenance, and his hair ſhining like ſo many rayes, which formed on his head certain horns of light; ſo that *Aaron* and the Iſraelites durſt not approch him; but when he called them, they accoſted him as an An Angel come from heaven, and from his mouth learn'd all that God had ſaid and commanded.

Fuit ergo ibi cum Domino quadraginta dies & quadraginta noctes, panem non comedit, & aquam non bibit. Exod. 34. v.28.

Cumque deſcenderet Moiſes de monte Sinai, tenebat duas tabulas teſtimonii, & ignorabat quod cornuta eſſet facies ſua, &c. Exod. 34. v.29.

Videntes autem Aaron & filii Iſraël cornutam Moyſi faciem, timuerunt propè accedere. Exod. 34. v.30.

Vocatique ab eo reverſi ſunt, &c. Exod. 34. v.31.

Sex diebus facietis opus: ſeptimus dies erit vobis ſanctus, &c. Exod. 35. v.6.

Quiſquis veſtrum ſapiens eſt, veniat, & faciat quod Dominus imperavit. Exod. 35. v.10.

Tabernaculum ſcilicet, & tectum ejus, &c. Exod. 35. v.11.

First, touching the Sanctification of the Sabbath.

Secondly, concerning the Offrings and Sacrifices.

Thirdly, as to the building of the Tabernacle, the Ark, the Candleſticks, Baſons, Altars, and Ornaments of the high Prieſt.

In fine, as to all that concerned Religion, and the Ceremonies of the Old Teſtament.

Chap. XXXIX.

Of the Ornaments and other Utenſils ordained for the Sanctuary, which were uſefull in the Ceremonies of the Law of Moſes.

IT is not enough to look on the figures of the Old Teſtament, as we would doe on thoſe Landskips and Pictures which have only draughts to give ſome ſatisfaction to the eyes, and to repreſent the Ideas of a Painter, who took a vanity to mingle with his colours the fancies of his mind, and the moſt pleaſing errors of his imagination. God himſelf was pleaſed from the beginning of this world, and when Nature was only in her rough draught, to take the Pencill into his hand to form on the moſt beautifull faces, and on the moſt excellent bodyes, the features of him who is the Character of his ſubſtance, and the Portrait of his Divinity.

The

The ſhadows alſo of the law of Nature, and of the written Law, have ſerved but to hide the lights of the New Teſtament, and we ſhould ſcarce ever caſt our eyes upon theſe fair Clouds, but to behold ſome Suns iſſuing forth of them. This was, ſaith *Philo*, the moſt uſuall practice of the faithfull who lived in *Alexandria*, and made their moſt holy Meditation upon the moſt ſacred Scriptures: For they not only tyed themſelves, ſaith he, to the termes of the Hebrew letter, but paſſed even into the moſt ſpirituall ſenſe, there to ſee and underſtand the verities which were in a manner veiled. It is fit here then to obſerve thoſe which have been the moſt clearly repreſented in the Sanctuary, and under the principall Ornaments of the ſecond Law. But as I thought it not proper in the precedent Chapter, to relate in particular all the Lawes of the antient policy, by reaſon they are for the moſt part abrogated in the Law of Grace, and as it would have been contrary to the deſign of this book, which ought not to ſerve ſo much for curioſity as profit; So I ought not to ſtick longer here upon theſe Ceremonies which are no more in uſe, or which are accompliſhed, as ſo many figures of the Myſteries we believe, and daily behold.

Rupertus, Greg. Hom.ult.in Ezekiel. Cyril.lib.4.in Joan.

Chap. XL.

The Ark of the Old Teſtament.

THe Ark of the Old Teſtament, was the figure of the Sacred humanitie of *Jeſus*, and of his holy Mother, who is in Heaven, as the Ark in the Holy of Holyes, that is to ſay, in the boſome of God, who is Sanctitie it ſelf. It is alſo the Image of the Militant and triumphant Church, and of thoſe holy Souls which lead there a holy life, and ſhall be one day like the wood of *Sittim*, that is to ſay, incorruptible, after the Reſurrection.

S.Hierom. ad Euſt. de Virg. & S.Gregor.lib.7. Regiſt. Ep.30.

Secondly,

Secondly, the Ark had above it the Propitiatory, as the Saints in Heaven have their King and Redeemer.

Fecit & propitiatorium, id eſt, oraculum, de auro mundiſſimo, &c. Exod.37.v.6. Duos etiam Cherubim ex auro ductili, &c. Exod.37.v.7.

Thirdly, it was incompaſſed with Cherubims, as the bleſſed are with Angels, and its being thus Crowned, only denoted the immortall Crowns which thoſe brave Champions gained as the prize of their Victory.

Fourthly, the Pot full of Manna, which was kept in the Ark, repreſented the remembrance Saints have of the Euchariſt, which had been their Bread, their Manna, and Viaticum during all the Voyages they made in the Deſart of this life.

Fiftly, this Manna ſignified alſo the admirable goodneſs of God, as the Rod, his adorable power, and the Tables of the Law, his wiſdome which governs and guides the whole Univerſe.

Sixthly, this precious Sanctuary was adorned with gold, which is the true Symbole of Love and Charity, which render the Saints both interiourly and exteriourly reſplendent.

Veſtivitque eam auro puriſſimo intus ac foris. Exod.37.v.1.

Seventhly, as for the Cherubims which were in a manner faſtned unto this fair Chariot of Glory and Majeſty, and covered with their wings part of the Propitiatory; Who ſees not that theſe are the glorious troups of the Saints and Angels which accompany the triumphant Humanity of a Man-God, and are the Miniſters of Gods commands, and his amiable Intelligences.

Duos cherubim in ſingulis ſummitatibus propitiatorii, Extendentes alas, & tegentes propitiatorium, &c. Exod.37.v.9.

In fine, the whole Ornament of the Sanctuary, as Vials, Cenſors, and all the wonders of this Miraculous fabrick bore only the inanimated marks of thoſe who ſhall live in eternity.

Chap. XLI.

The Tabernacle.

THe ſame agreeableneſs may be found in the Tabernacle, as in the Ark of the Teſtament: Nevertheleſs it was principally the Image of a Chriſtian, and of a holy ſoul, who as St. *Paul* ſaith, is a living and animated Temple, in which God reſides, and where the holy Ghoſt makes his abode in the midſt of Virtues. It was for this cauſe St. *Bernard* commended a moſt noble Lord, becauſe he built Churches and Houſes for his Religious, which were Temples eternally conſecrated unto God. If any one will paſs further into this Tabernacle, in the entrie he ſhall find the Bath of Penance, and the Altar of Mortification; And then advancing into the Sanctuary, he ſhall ſee the three moſt precious utenſils which were in that place, the Candleſtick, the Table of Breads, the Altar of Perfumes and Incenſe. The Candleſtick ſerved only to chaſe away the darkneſs of ignorance. The Table of Breads is the Euchariſt, which gives a perfect ſatiety. And the Altar of Perfumes, is that where the deliciouſneſs and ſweetneſs of prayers and ejaculations of the ſoul is more pleaſing than all odoriferous ſmoaks.

1 *Corinth.* 3. *ad Eph.* 3. 17. *Rom.* 8. 9.

In vita illius.

There was alſo ten Curtains upon the Tabernacle, which reſembled the ten Precepts of the Law, under the ſhadow whereof, the Church and Chriſtian ſouls ſweetly take their repoſe. As for the skins of hair wherewith it was covered, we need not doubt alſo, but they were a Symbole of Penance. In fine, if the ſheeps skins which were of Red colour denoted Martyrs, the others which were of a Violet colour could only ſignifie Virgins. There remains only the Tables elevated towards the four parts of the world, for a mark of the faith which was to be dilated throughout all the corners of

Fecerunt q; omnes corde ſapientes ad explendum opus tabernaculi, cortinas decem, &c. Exod. 36. v. 8.

Fecit opertorium tabernaculi de pellibus arietum rubricatis, a-lindque deſuper velamentum de pellibus ianthinis, Exod. 36. v. 19.

Sic fecit in omnibus tabernaculi tabulis. Exod. 36. v. 22.

of the Earth, and which had only the Apoſtles for their foundation and Pillar, who conſequently ſerve as the Baſis and ſupport unto theſe Tables.

I cannot forget the Veil which covered the Sanctuary, informing us, that between us and Heaven, there are ſhadows and clouds which hinder us from ſeeing God face to face. But let us hope that either ſoon or late theſe Curtains, Veils, and Clouds, will be withdrawn, and that the Angels will one day ſay unto us, as to St. *Euphraxia*: Let us goe my dear Daughter, we have lived but too long, amidſt the night, and under the ſhade of a body; Let us goe into the Sanctuary, the Veil is taken away, and we ſhall now in peace, and at leiſure enjoy the ſight of the Holy of Holies, who is in the Sanctuary.

Ex quibus viginti ad plagam meridianam erant contra Auſtrum, &c. Exod. 36. v. 23. Fecit & velum de hyacintho; & purpura, &c. Exod. 36. 31.

Chap. XLII.

The Altar of Holocauſts.

BEſides the Altar of Perfumes within the Temple, there was that of Holocauſts without, by reaſon of the fire and ſmoak which would have ſoiled the Tabernacle. This Altar was built of the wood of Cetim, in the midſt whereof a kind of Gridiron appear'd, which bore the wood, and the flaming Victim, and under a vacant place, a little hole was made to convey thence the Aſhes; becauſe fire was alwayes to be there preſerv'd evening and morning, to immolate a Lamb, and the reſt of the day ſome other Victims.

Behold the Altar for the Paſſion and Croſſe of Mount *Calvary*, which ſhall never be ſubject unto corruption, were it only for having been the Altar on which the incorruptible body of *Jeſus* had been Sacrificed.

Fecit & altare holocauſti de lignis Setim, &c. Exod. 38. v. 1. Craticulam q; ejus in modum retis fecit æneam. Exod. 38. v. 4.

The four horns of the Altar denoted the four corners

Cujus cornua de angulis procedebant, &c. Exod. 38. v. 2.

ners of the World, where this Croſſe was to be preached; and the ſide-Window ſhewed towards the Eaſt the Terreſtriall Paradiſe, into which ſin had caſt, as it were, wood, to prepare a Pile for this amiable Phenix, on which he was to be burnt by the flames of his love. The Gridiron repreſented the torments he was to endure, with an admirable patience like a Lamb, who had been deſigned to be ſacrificed from the beginning of the world.

This Altar hath alſo an admirable analogy with the heart of man, who like a Salamander, was to live in the fire, to immolate every hour his Paſſion, like ſo many Victims, and to be full of God, and devoid of all affection to creatures, incorruptible alſo in his deſires, elevated by his faith, love and hopes, And then the very aſhes would ſerve to conſerve the memory of his Maſters pains, and both day and night, fires, clarities, lights and victims would be there ſeen conſecrated and offered unto God, with the ſpirituall Perfumes and Incenſe, which are the prayers of Saints.

Chap. XLIII.

The Veſtments of the High-Prieſt.

IT were to repaſs a Needle into a ſtuff on which the hand of the increated Wiſdome had wrought, and to which the moſt learned men of the world have endeavoured to adde ſome colours, If I ſhould touch upon the myſterious garment of the High-Prieſt of the Old Teſtament. I may only then relate the number of them, and obſerve tranſitorily what is repreſented to us under theſe wonders.

De hyacintho verò & purpura, virmiculo, ac byſſo, fecit veſtes quibus indueretur Aaron, &c. Exo. 39. v. 1.

The firſt Veſtment of the High-Prieſt was the Ephod, where were ingraven in Pretious ſtones the names of the twelve Patriarks of the people of *Iſrael*, who had

had been the chief of their Race, and thoſe unto whom God had promiſed a multiplication. It was alſo to remember them, and the twelve Tribes, during the Sacrifice, and to the end the people reading theſe names, might be excited to imitate the lives and examples of thoſe who had ſo worthily born them.

Ipſique lapides duodecim ſculpti erant nominibus duodecim tribuum Iſraël, ſinguli per nomina ſingulorum. Exod. 39. v. 14.

In fine, it was a mark that the Prieſt bore, not only the people in his heart, but alſo on his ſhoulders, in teſtimony of that love which was to be Active and Paſſive.

This Ephod alſo was the figure of the yoak of the Goſpell, and of that which Chriſtians were to bear in imitation of the firſt High-Prieſt, who is no other than *Jeſus Chriſt*, whoſe obedience having reached even to death, and whoſe love having cloſed his eyes in the midſt of torments, was alſo repreſented on this Veſtment.

The ſecond Veſtment, was the *Rational*, which ſerv'd to advertiſe the Prieſt, and Conſequently the people of their duty. It was alſo as the mouth of Oracles, and the Organ of Gods commands, and the peoples obligations, who might learn from thence, and contemplate as in a mirrour the purity both of body and ſoul, and the four Cardinal virtues diſtinguiſhed in the four rowes of Precious ſtones, and whereof the mixture arrives even to perfection amounting to the number of twelve.

Fecit & Rationale opere polymito, &c. Exod. 39. v. 8.

The third Veſtment of the High Prieſt, was a large Tunique of a Violet colour, on which he need but caſt his eyes to behold and learn the wayes of a Celeſtiall life, moſt proper for him worthily to bear this Veſtment which was to reach as low as his foot, and to have Pomegranats, and little Bells round about it, whereof the one, as *Rupertus* obſerves, repreſented the preaching of the Meſſias, and the other his Miracles.

Fecerunt quoque tunicam ſuperhumeralis totam hyacinthinam. Exod. 39. v 20.
Deorſum autem ad pedes mala punica, &c. Exod. 39. v. 22.
Et tintinnabula de auro puriſſimo quæ poſuerunt inter malogranata, &c. Exo. 39. v. 23.

The fourth garment was of fine Linnen, which is the true Symbole of Purity, without which all Prieſts never ought to approch the Altar, and which they muſt never

Fecerunt & tunicas byſſinas opere textili, &c. Exod. 39. v. 25.

put off; otherwiſe their Robe though Celeſtiall, would be without ſplendor, and all the other Ornaments only ſerve for the preparation and pomp of a Sacrifice abominable in the ſight of God, who is nothing but purity it ſelf.

Fecerunt & laminam ſacræ venerationis de auro puriſſimo, ſcripſeruntq; in ea opere gemmario, Sanctum Domini, Exod. 39. v. 29.

But when a man hath once put on all theſe Veſtments, he may boldly ſet the Myter on his head, which ſignifies a ſtrict union with God; and the Plate which was born on his forehead with the Sacred name of *Jehovah*, ſignified him whom we ought to have alwayes imprinted in our minds.

In fine, all the other Pontificall Ornaments of the Old Teſtament were but figures of thoſe which our High-Prieſt put on, and which all that follow his ſteps are to uſe, not ſo much to cloath their bodyes, as to put their ſouls in a condition of preſenting Sacrifices unto God, not only for themſelves, but alſo for others.

Chap. XLIIII.

The Sacrifices of Aaron *conſumed by fire from Heaven.*

I Know not from whence the Romans, and the Veſtals had the fire which they ſo charily preſerved in their Temple; but that which the Iſraelites kept in the Tabernacle was a preſent they received from Heaven eight dayes after *Moſes* had Conſecrated *Aaron*, and enjoyned him to offer his firſt Sacrifices: This was in teſtimony that God approved them, and to imprint deeper in the minds of the people, the honour and reverence they were to bear unto their High-Prieſts, to theſe publick acts of their Religion. Afterwards the Gentiles endevoured to diſturb theſe Myſteries, and often ſought to make us believe, that their Gods kept amorous Thunderbolts, & Sacred flames for the advantage

tage of their Religion; and for this purpoſe they had given names unto ſome, as a mark of the favors they had received from them, in their Sacrifices, which as they gave out, had been often inkindled by their hands.

Nevertheleſs, theſe are but Fables, and Impiety and Sacrileges afforded no coals of the Sanctuary, nor any flames of Heaven, like thoſe which fired the Holocauſts, and Victims of *Aaron*, in the preſence of the people, who did partake of the Sacrifice, as complices of that ſin for which it was offered. At that time the glory of our Lord appeared on the Altar, and in the midſt of theſe Ceremonies.

Apparuitque gloria Domini omni multitudini. Levit. 9. v. 23.

Now this glory was but a viſible Fire which ſurrounded the whole Holocauſt, and conſumed it juſt in the ſame maner, as the common fire would have done, although ſome *Hebrews* have invented in their uſual dreams,

Et ecce egreſſus ignis à domino, devoravit holocauſtum, & adipes qui erant ſuper altare, &c. Levit. 9. v. 24.

Firſt, That the face of a Lyon appeared in the midſt of flames.

Secondly, That they could not be quenched, even in water.

Thirdly, That they were to be kept in a Purple Cloath.

Fair Analogies of fire with God.

But their imagination had more reſembled truth, if inſtead of amuſing themſelves on theſe dreams, they had ſaid, That this was the moſt ordinary Figure, by which God uſeth to erect a Throne of Light and Ardor unto his Love, which is but a moſt pure fire, without mixture, which deſcended from Heaven upon Earth, to cauſe a general inflagration in all hearts; which to ſpeak properly, ought to be no other than the Altars of the moſt illuſtrious Sacrifices of Love, Faith, and Religion; concerning which, God hath been pleaſed to give marks and ſigns of his particular preſence, cauſing himſelf to be ſeen and felt under the form of Fire, which of Natural bodies, reſembleth him the moſt: So

that

that *Moſes* durſt ſay unto his people, That his God was a conſuming Fire. *Deut. 4. v. 21.*

In the firſt place, becauſe this Element hath more reſemblance with its Creator, in regard of the power and command it hath received beyond others.

Secondly, becauſe, as there is nothing more amiable, and terrible than fire; ſo there is nothing which equals the goodneſs God expreſſeth to the vertuous, and the chaſtiſement he implores to take revenge on the wicked.

Thirdly, it is the nature of fire, as well as the property of God, to enlighten the night, to melt Ice, to warm thoſe that approach it, and to burn ſuch as will touch it. Moreover, it is the property of them both inceſſantly and vigorouſly to act, and to communicate themſelves without loſs or alteration, to be moſt pure, ſimple, and ſubtile, to harden and mollifie ſubſtances, and always to aſcend.

In fine, the wiſdom of God breaks forth in the midſt of ſparkling fires, his goodneſs in its ardors, and his power (to which all is poſſible) in thoſe flames which God cannot reſiſt: And as heat and light ſpring from fire, ſo the Son and the Holy Ghoſt are produced from the Father, as from their Beginning and Origin.

It is not then without reaſon, God takes veils of fire to cover his Majeſty, and that he often appears under this ſhape in Sacrifices; ſince theſe fires are kindled by his own hand, and by the torch of his Love, unto which we muſt approach with the ſame reverence, as to the buſh of *Moſes*; otherwiſe we finde nothing there, but our own misfortune amongſt devouring flames, and killing ardors, followed by ſmoak, tears, and obſcurities, which form the veil of a diſmal blindneſs.

Areptiſque Nadab & Abihu filii Aaron thuribulis, poſuerunt ignem, & incenſum deſuper, offerentes coram Domino ignem alienum: Quod ei præceptum non erat. Levit. 10. v. 1.

We muſt chiefly beware of doing like *Nadab* and *Abihu*, who were ſo bold as to put into their Cenſor an other fire than that of the Sanctuary; For that is to mingle

mingle Sacrilege with Religion, Heaven with Earth, and Piety with Profanations.

Nevertheleſs, this is the practice of theſe perſons, who are ſo preſumptuous as to ſpeak unto God by lips polluted with blaſphemies, and to touch his Altars with impure hands, to kiſs his Images with lips withered by wanton kiſſes, and to love the Holy Bridegroom with a heart, which they have already ſold or morgaged unto his rival.

God alſo wants not arms to puniſh theſe profane perſons, he hath killing Thunderbolts, and amorous Shafts, he hath gentle winds to inkindle fires, and torrents to quench them: There are Victims which he crowns with flames, and ſpoils, which he reduceth into Aſhes, and oftentimes the Sacrificers, who ought onely to attract Bleſſings and Dews from Heaven, draw upon themſelves a deluge of pains and puniſhments. God is the *Holy of Holies*, and he cannot breathe but in Sanctity, which is, as it were, his Element, Life, and Paradiſe.

Sanctificabor in iis qui appropinquant mihi, & in conſpectu omnis populi glorificabor. Levit. 10. v. 3.

Chap. XLV.

The Pillar of Fire, and the Cloud.

Amongſt all the miracles which God wrought for his people, and continued for the ſpace of forty years, during their voyage, from their departure out of *Egypt*, until their entry into the Land of Promiſe, the firſt was, That amongſt three millions of people, there was not any one either ſick, fainting, or weary, during all theſe wandrings, and amidſt the dangers and incounters, not to be avoided by thoſe that make long journeys.

Adduxit vos quadraginta annis per deſertum, &c. Deut. 29. v. 5.

The ſecond wonder appeared in their Garments,

Non ſunt attrita veſtimenta veſtra, nec calceamenta pedum veſtrorum vetuſtate conſumpta ſunt. Deut. 29. v. 5.

which were not in any ſort worn out, and which, as if they had brought them out of their Mothers Bellies, increaſed with their Bodies.

Panem non comediſtis, vinum & ſiceram non bibiſtis, &c. Deut. 29. v. 6.

They alſo had no need of Sutlers, nor any of thoſe proviſions which are neceſſary for livelihood: For there fell every day ſo well-ſeaſoned Manna, as they needed onely to take and put it into their mouths, to finde therein all ſort of guſt, and the moſt delicious taſte they could deſire.

Igitur die qua erectum eſt tabernaculum, operuit illud nubes. A veſpere autem ſuper tentorium erat quaſi ſpecies ignis uſq; mane. Num. 9. v. 15.

In fine, the laſt prodigy was the Pillar, which ſerved them for a Torch amidſt the obſcurities of the night, and for an umbrello to oppoſe the over-violent ardors of the day.

Sic fiebat jugiter: per diem operiebat illud nubes, & per noctem quaſi ſpecies ignis. Num. 9. v. 16.

It was a Chariot of Fire, and a Cloud conducted by an Intelligence, which held the Reigns thereof, and guided it according to the will of God; It was a Barque in the Air, more fortunate than that which heretofore carried in artificial fire the hopes of *Greece*. For this Veſſel had real Fires, its Pilot marked out, as ſome have believed, the ſeaſons of the year, and the hours of the day and night: It was a Standard, which accompanied and preceded all the Triumphs and Victories of the *Hebrews*, and at the ſame time routed their enemies.

Si fuiſſet nubes à veſpere uſque ad mane, & ſtatim diluculo tabernaculum reliquiſſet, proficiſcebantur: Et, ſi poſt diem & noctem receſſiſſet, diſſipabant tentoria. Num. 9. v. 21.

It was the Holy Standard, whoſe Ciphers were Love-nets, and Draughts of Clemency; it was a Sun in Eclipſe, and a Cloud where the Sun was in his Meridian. The Morning and Evening Stars ſaw this Veil hanging over the Camp of the Iſraelites, when they were inforced to make a halt, and flying when they were to march. God himſelf made ſometimes uſe of it as his Throne, and theſe reſplendent obſcurities, this luminous night, and this day ſhadowed with Clouds, ſerved him for a Veil, through which he darted on the people, the ſplendors of his glory, and the ſhafts of his amiable Providence, which gave the firſt motion to the Pillar, and conducting Angel.

Is not this a lively Image of the Holy Ghoſt, who is

is the Pillar of Saints, and of the Church, who gives ſtrength unto the feeble, and light unto the blinde? He illuminates during the night of ſin, and placeth us under his Wings, during the day of Grace. This amiable Pillar goes marking out our Lodgings, during this whole Pilgrimage, and at laſt will ſtop when it muſt take its reſting place, and make its laſt retreat under the Canopy of Heaven.

O *Iſrael*! Choſen People, loſe not then the ſight of this Pillar, it is for thee, it is for all; and if thine eyes cannot endure the ſplendor of its Rayes, put thy ſelf at laſt under its ſhadow, and never forſake it, until this Divine Cloud which covers thee, pour down into thy heart, and until without veil or mixture, thou maiſt receive the clarities, which make the Paradiſe, and glory of the Bleſſed; for the reſt thou needſt fear nothing: For there is no perſon who may not gain a place in Heaven, and break all the obſtacles on Earth, following this moſt Bleſſed Guide, and never loſing the ſight of theſe pleaſing Lights. The Humble may raiſe themſelves by reſpect and fear, the Merciful by the love of Piety, the Couragious by Valor, the Conſiderate by Counſel, the Provident by the Prudence of Saints, the moſt Solid by Wiſdom, and ſuch as have the Gift of Diſcretion by Knowledge, and by the various Trials they ſhall have.

Chap. XLVI.

The Brazen Serpent.

Quod cum audiſſet Chananæus rex Arad, qui habitabat ad meridiem, veniſſe ſcilicet Iſrael per exploratorum viam, pugnavit contra illum, & victor exiſtens, duxit ex eo prædam. Num. 21. v. 1.

AWhile after the death of *Mary* and *Aaron*, when the people purſued their voyage towards the Holy Land, *Arad*, King of the Canaanites, had no ſooner heard the news of it, but he inſtantly took the

field to hinder their further advance. It was upon the same way, that two years after their departure out of *Egypt*, the *Hebrews* had sent their Spies into the Land of *Canaan*; and this was the occasion which moved *Arad* to raise forces in great haste, imagining that all these Travellers and Strangers had no other intention, than to invade his Territories, and render themselves masters of his Country.

At Israel voto se Domino obligans ait: Si tradideris populũ istũ in manu mea, delebo urbes ejus. Num. 21. v. 2.

The first conflicts were very prosperous to this Prince, and I am confident he would have defeated his Enemies, if God had not combined against him, according to the solemn Vow the Israelites made to demolish for his honor, all the strong holds of this King, and to lay so many Anathemaes on them, that there might remain nothing, but the execrable footsteps and bloody marks of the abominations and impieties which reigned in the Land of *Canaan*. And this they did after a general victory, from thence pursuing their way toward the Red Sea, and about the Lands of *Idumea*.

Exaudivitq; Dominus preces Israel, & tradidit Chananæum, quẽ ille interfecit subversis urbibus ejus: & vocavit nomen illius Horma, id est, anathema. Num. 21. v. 3.

Profecti sunt autem de monte Hor, per viam quæ ducit ad Mare rubrum, ut circumirent terram Edom. Et tædere cœpit populum itineris ac laboris. Num. 21. v. 4.

But in fine, these ungrateful men seeing already their promised Palms, could not forbear to mingle murmurs with their Songs of Victory; and the vexation they had to see themselves so long in a Pilgrimage, made them lose the remembrance of him who had conducted them through the desart, and rendred them conquerors over their Enemies, after he had in a maner inforced the Elements, and the most insensible Bodies of Nature to contribute unto their necessities.

Locutusque contra Deum & Moisen, ait; Cur eduxisti nos de Ægypto, ut moreremur in solitudine? Deest panis, non sunt aquæ: anima nostra jam nauseat super cibo isto levissimo. Num. 21. v. 5.

Ah! said they, we have too long wandred in this solitary place, sometimes upon Mountains, and then in Valleys; nevertheless, after a journey of forty years, we have not hitherto reached the Haven; And even this Manna which fell from Heaven, and which indeed, hath hitherto supplied our most pressing necessities, is yet but a very slight nourishment, and which affords more distaste than benefit: Why did we then leave *Egypt*

Egypt to come into these desarts and arid places, where we have neither Water nor Bread?

Can we truly represent unto our selves a more unworthy and blinde ingratitude, than this? But where may we finde punishments harsh enough to inflict on this impious people, and darts sharp enough to cause a resentment of so great a disloyalty? I could wish, that all the Oaths of these perjured persons had been numbred, after so many favors and miracles done for their sake; and yet behold their Sacrifices, their Offerings, their Vows, and all their Gratitude. *Why have you brought us hither, and why have you delivered us out of slavery, to cause us to die with hunger and thirst in this desart?*

Quamobrem misit Dominus in populum igneos serpentes, ad eorum plagas, & mortes plurimorum. Num. 21. v. 6.

Behold, the complaints and murmurings which even scorched the Sands of *Arabia*, as with a breath of fire and flames, which was no other than the Spirit of God, which immediately produced there an infinite number of Serpents, whose bitings were so cruel and ardent, that one would have believed they had been so many coals, or some kinde of wilde-fire applied to the flesh of these miserable wretches, if those Vipers and Scorpions had not been seen, which spared no man, causing with their Teeth upon these infamous Bodies, such stinging pains, and fiery wounds, that it brought them even unto dispair; And, I believe, it would have reduced these guilty persons into Ashes, if they had not at least acknowledged their sin, and obtained some remedy more than humane, by the mediation of *Moses*.

Venerunt ad Moisen, atque dixerunt: Peccavimus, quia locuti sumus contra Dominum & te: Ora ut tollat à nobis serpentes. Oravitque Moises pro populo. Num. 21. v. 7.

Et locutus est Dominus ad eum: Fac serpentem æneum; & pone eum pro signo: quem cum percussi aspicerent, sanabantur. Num. 21. v. 8, 9.

Now this Remedy was no other than a great Brazen Serpent, which God commanded *Moses* to make, and erect in the desart; upon which they had no sooner cast their eyes, but they were instantly cured, though it were but a sign and mark of that hand which had erected this Trophy of his Power, and the Image of his Goodness; to the end, the Remedy might be the

more conformable to the diſeaſe, and that ſuch as had been puniſhed by Serpents, after they had vomitted all the venome out of their ſerpentine mouths, might have at leaſt this counter-poiſon, which was, as it were, incloſed within this miraculous Serpent. Now all this was but a moſt lively figure of *Jeſus Chriſt*, faſtned on the Croſs, who bore all the moſt bloody marks, and the moſt ſhameful appearances of a ſinner; although he were Purity and Innocency it ſelf, which can receive no ſtain of ſin.

The Braſs whereof the Serpent was formed, and which amongſt all other Metals hath I know not what more ſolid qualities, and leſs ſubject unto corruption, denoted nothing elſe but the Divinity of *Jeſus Chriſt*, and his Eternity.

We may alſo obſerve with Saint *Auſtin*, upon this Figure, ſome marks of the reſplendency and glory of the Croſs, which carried its light and ſplendor even unto the ſhadows of Gentiliſm and Idolatry, where its Trophies and Power have appeared, notwithſtanding the rage and fury of the moſt dreadful Tyrants.

In fine, if this Brazen Serpent bore certain colours of fire, who ſees not that it was a very evident token of Love and Charity, which paſſed even into the boſom of a Father to ſeek a Son, and into the flames of a Sanctuary to ſeek a God, to convert him into a man of Fire, which deſcended not on Earth, but to inflame him with the amorous ardors of his infinite Charity?

O God! O Love! What goodneſs, what flames, where hath ſuch a prodigy and miracle of Love been ever ſeen? A God takes upon him the form of a ſinner, repreſented by this Serpent, and was pleaſed by his death, to cure thoſe who have been the torturers and perſecutors of his life.

Alas! my poor heart, Art thou not one of thoſe who have murmured againſt God? Have not theſe languiſhments and vexations, which thou canſt not conceal

ceal in his ſervice, provoked him to render thee a prey unto thoſe Vipers, which are commonly nouriſhed in the fire of concupiſcence, and are often born on the ſands of the Deſart, and in the retirement of the moſt pleaſing ſolitudes, to flie afterwards into the greateſt Aſſemblies, and into the heart of the World, where thou muſt periſh of wounds amongſt the dead, unleſs ſome *Moſes*, in thy favor, addreſs himſelf unto him who hath created thee, to ſave, and not to damn thee.

O my Jeſus! O my Saviour! Grant me then this favor, that I may caſt mine eyes upon thy Croſs, and on thy Self, to the end, If any deceiptful Serpent hath infected me with his bitings, and inkindled ſome ardors and flames in my veins, in beholding you I may burn onely with thoſe of thy Holy Love.

Chap. XLVII.

The laſt Actions of Moſes.

TO make a relation of the laſt Actions performed by *Moſes*, I muſt imitate Geographers and Painters, who contract upon their Canvas ſtrokes and lines, to form an Epitomy of the Heavens, Elements, and the greateſt Bodies in nature; nevertheleſs, I could not undertake ſo hard a task, if the deſign thereof had not been marked out, even by his hand, of whom I pretend to ſpeak. But ſince I muſt here onely work upon the original, and draw ſome copy of it, it is enough for me to do like thoſe Apprentices, who ſtudy to expreſs, at leaſt, in a rough draught, the rareſt *Ideas* of their Maſter.

The Pencil then of *Moſes* muſt finiſh this Picture; and there is no perſon, I believe, who may not know that his hand and pen have followed the tracts of his Spirit,

Spirit, and that there was but one *Moſes*, who could worthily deſcribe and publiſh the commands of God, whoſe inſtincts he ſo juſtly followed, as to ſee and hear him, it was apparent that God animated his ſentiments, who ſpoke by his mouth, who wrought by his hands, and who became, as it were, the ſoul of his ſoul, ſo intimately was he united to him, and all his actions.

This appeared during the whole courſe of this great Patriarcks life, but chiefly near his end, and namely, when he ſaw himſelf even upon the point of leaving this beloved people, of whom he had been the Prince, Father, Prophet, and Law-giver: He muſt reſolve then to give them his laſt words, and take his laſt farewel; he muſt declare all his deſires, and draw his laſt will; to the end, it might be afterwards engraven upon Stones, and that, at leaſt, every ſeven years there might be made a general publication thereof; as alſo, that Kings might themſelves read it before their Election, to learn from thence the Laws and Precepts, which are, as it were, the ſouls of Princes, and the principal wheels of Empires.

The Teſtament of *Moſes.*

Now this Teſtament was no other than *Deuteronomy*, which, as Saint *Jerome* ſaith, is, as it were, the Second Law, or rather according to the opinion of *Theodoret*, Saint *Auſtin*, and Saint *Athanaſius*, a repetition of the firſt, which was publiſhed on Mount *Sina*, and amply ſet forth in *Exodus*, *Leviticus*, and the Book of *Numbers*. It was about the fortieth year after the departure out of *Egypt*, a little before the *Hebrews* paſſed over *Jordan*, and in the laſt of their ſtations in the fields of *Moab*, and in a place ſurnamed *Abelſarim*, when this new publication was made, by reaſon the moſt antient of the people of *Iſrael*, who had received this Law upon Mount *Sina*, being dead, it was neceſſary that the yong men, who perchance had never heard of it, might at leaſt be inſtructed therein by this ſecond promulgation.

Hieronimus in prologo Galleato. Auguſt. Q. 49. Theod. hic Q. 1. Athanaſ. in Synop. *Quadrageſſimo anno, undecimo menſe, prima die menſis, locutus eſt Moiſes ad filios Iſrael omnia quæ præceperat illi Dominus, ut diſceret eis.* Deut. 1. v. 3. *Trans Jordanem in terra Moab.* Deut. 1. v. 5.

Beſides,

Beſides, it was convenient that *Moſes* who ſaw his end approaching, ſhould declare all his deſires unto his beloved people; and that for his laſt farewel, he ſhould leave them theſe ſpeaking Reliques and Divine Commandments, which ought to ſerve them as domeſtique maſters, for the well-ordering both of their lives and manners.

An excellent Sermon of *Moſes.*

We may ſay, upon the ſame occaſion, That *Deuteronomy* is, as it were, but a continual Preaching, whereof all the Sentences and Exhortations are animated with Zeal, Ardor, and Piety, as the moſt powerful Motives *Moſes* uſeth to inculcate to all his Auditors, ſuch important Verities and Laws, as on them all their happineſs and ſalvation depend. It is alſo moſt certain, That we our ſelves ought to be touched by the darts of Virtue, and by the ſhaffs of a Holy Love, if we will warm others, and elevate their hearts and ſouls unto God: For otherwiſe, this were to inkindle a fire with water and ice, and to believe, that a pile might be fired by an extinguiſhed Torch. No, no, we ought to be interiorly furniſhed with qualities fit to be imparted unto others, and before we lay ſome touches of a Pencil upon a Cloath, and ſome ſtrokes of a Graver upon a Plate of Braſs, it is firſt neceſſary to form a rough draught in our mindes; otherwiſe, we ſhall but ſcrible, and a multitude of venturous ſtrokes can never finiſh a regulated work: Whence it follows, that Judges, Maſters, and all that ſpeak in publick, and are as it were, the Living Laws of this World, the Oracles of the People, and the Ecchoes of Gods Will, ought to be like animated Books which onely ſpeak, command, and teach what they have imprinted within themſelves; or rather like Marble, on which it is neceſſary beforehand, and with much labor, to engrave what is to be there read. In fine, they ought at leaſt to imitate the Sun, which hath always eminently, both heat, beauty, and all thoſe Lights, which without truce and repoſe,

Advice unto publick perſons.

he ſpreads upon the Earth. Above all, ſuch as God hath choſen for ſuch important employments ought to ſpeak more from the heart than mouth, and never to ſay during life, but what they ſhould confirm at the hour of death, to the end when they ſhall ſee themſelves at the point of death, they may have no trouble to retract the errors of their youth, but only repeat the verities they have alwayes gloried to practice and publiſh in all places. This is that which *Moſes* did after the death of *Aaron*, and very few weeks before his own; When for a cloſure of all his actions and labours, he wrote and declared publickly theſe Lawes unto all his people, who after his deceaſe were in a manner to hold his place, and ſerve for a bridle unto ſome, and a torch unto others, or at leaſt for a ſpirit generall unto all, to inſpire them with the duties and obligations they owed unto God.

Poſtquam percuſſit Sehon Regem Amorrhæorum qui habitabat in Heſebon: & Og Regem Baſan, &c. Deut. 1. v. 4.

Cæpitque Moyſes explanare legem, & dicere, Deut. 1. v. 5.

Dominus Deus noſter locutus eſt ad nos in Horeb dicens, &c. Deut. 1. v. 6.

Ingredimini & poſſidete eam ſuper qua juravit Dominus patribus veſtris, &c. Deut. 1. v. 8.

Profecti autem de Horeb, tranſivimus per eremum terribilem & maximam, quam vidiſtis, per viam montis Amorrhæi ſicut præceperat Dominus Deus noſter nobis. Cumque veniſſemus in Cadisbarne; Deut. 1. v. 19.

Mittamus viros qui conſiderent terram: & renuntient per quod iter debeamus aſcendere, & ad quas pergere civitates. Deut. 1. v. 2.

To this effect, in the firſt three Chapters of *Deuteronomie* we need but repaſſe over the courſe of their Pilgrimage, and expoſe the admirable adventures of this famous Voyage which laſted fourty years, during which they were like wanderers and vagabonds in the Deſart.

It was upon the firſt day of the eleventh month of the Hebrews, and a while after the defeat of *Sehon* the King of the Ammorites; and of *Og*, King of *Baſan*, that *Moſes* aſſembled his troops, and firſt related to them what had paſſed on Mount *Horeb*, together with a promiſe of their admiſſion into *Chanaan*, which was to be the period of their travels, and the accompliſhment of their deſires.

In the ſecond place, how after their departure out of the Land of *Horeb*, they deſcended into a vaſt and dreadfull Wilderneſſe, from whence they went unto *Cadeſbarne*, which was the place of their retreat, whilſt Spies went from them to ſurvey the Land unto which they were going.

Now

Now this was the cauſe of inkindling Gods wrath againſt them, who perceiving that they confided not in his promiſes, ſwore that except *Caleb* the ſon of *Jephon*, and *Joſua*, not a man of this incredulous and perfidious Nation ſhould be ſo happy as to enter the Land of Promiſe. And truly what could God doe, hearing the murmurings, and ſeeing the Indignities of theſe fearfull and mercenary Souls, who had no ſooner notice of the forces of the Country to which he conducted them, but at the ſame inſtant they perſwaded themſelves, notwithſtanding all that *Joſua* and *Caleb* could ſay unto them for their incouragement, that theſe troops were to oppreſſe their weakneſſe, and that unfallibly the Towers and Bulwarks of *Chanaan* would be converted into Priſons for them, as alſo that all thoſe Giants of whom they had heard ſo much, were like ſo many Tyrants to reduce them again into a more vexatious bondage than that from which they were delivered.

Cumque audiſſet Dominus vocem ſermonum veſtrorum, iratus, juravit & ait, Deut. 1. v. 34.

Non videbit quiſpiam de hominibus generationis hujus peſſimæ terram bonam, quam ſub juramento pollicitus ſum patribus veſtris, præter Caleb filium Jephone, &c. Deut. 1. v. 35, 36.

Vos autem revertimini & abite in ſolitudinem per viam maris rubri. Deut. 1. v. 40.

They would have ſtill wandred in the Deſarts, and about the Mountains, often expos'd unto hunger and thirſt, if God had not otherwiſe paternally provided for them, cleaving Rocks, cauſing Manna to iſſue from the Clouds, and preventing all the dangers which accompanied their Voyages. Me-thinks I ſee a Picture of thoſe who goe round about the Sanctuary, and never enter into it: For all theſe miſerable men were ſhut out of the Land of Promiſe, and this favour was reſerv'd for their Children, who notwithſtanding were long in expectation of it. There are ſome languiſhing Spirits in the world, and ſouls floating about the Ark, theſe are little Fiſhes which ſwim alwayes between two waters, or elſe reſemble thoſe Birds which can never take their flight upon elevated places, and never come out of their holes, but when night approacheth, and when ſcarſe any light is to be ſeen. Theſe are alſo certain curious perſons who would pry even into the Sun; but the exceſſe of light blinds them. In matters of Faith, the eyes

Parvuli veſtri; de quibus dixiſtis, quod captivi ducerentur, & filii qui hodie boni ac mali ignorant diſtantiam, ipſe ingredientur, &c. Deu. 1. v. 39.

ought to be shut, and all the reasons of human policy serve but to dazle and confound. We ought never to be so presumptuous, as to measure the grandeurs of the Mysteries of Heaven, with the lowness of our understanding. It is sufficient to follow the lights of God, to see what passeth in *Chanaan*, and in the Land of Promise, without sending other Spies than our most ardent desires, and our purest actions, otherwise the hand, eye, and mind, which serve us for a guide in this Pilgrimage, will forsake us on the way, and amidst windings, where we shall see but a far off the end of our travels, and the shore which we strive to reach by strength of arms and Oars. I even doubt whether after we have long expected, and demanded the land of Promise with tears in our eyes, and sighs in our hearts, we shall not be enjoyned silence; and surely it would be done with more reason than unto *Moses*, who notwithstanding his virtue and merits, was not heard in the request he made upon this occasion; for after he had made his prayer in these termes,

Cum mihi quoque iratus propter vos Dominus dixit: nec tu ingredieris illuc, &c. Deut. 1. v. 37. Precatusq; sum Dominum in tempore illo dicens. Deut. 3. v. 23.

Domine Deus, tu cœpisti ostendere servo tuo magnitudinem tuam, manumq; fortissimam. Neque enim est alius Deus vel in cœlo, vel in terra, qui possit facere opera tua, & comparari fortitudini tuæ. Deut. 3. v. 24. Transibo igitur, & videbo terram hanc optimam trans Jordanem, & montem istum egregium, & Libanum. Deut. 3. v. 25.

My Lord, and my God, thou hast begun to withdraw the Veiles which hide from us thy greatness and power; It is necessary to confess, that neither in the Heavens, nor upon Earth, there is any power comparable to thine, nor other God, who can work those miracles, whereof I have been a witness: I hope then that thy victorious hand, and thy Omnipotent arm will conduct me beyond Jordan, and that being under this happy Climat, and in these fortunate Lands, for which I have even sighed the space of fourty years, I shall at last ascend the Mountain of Moria and Liban, *where I may kiss the paces, and discern the footsteps of those who have been my well-beloved fore-Fathers, and thy dear Children;*

Iratusq; est Dominus mihi propter vos, nec exaudivit me, sed dixit mihi: sufficit tibi, nequaquam ultra loquaris de hac re ad me. Deut. 3. v. 26.

God who can do nothing but with Justice, shewed some marks of his Anger, and most expressly prohibited *Moses* to importune him any more concerning this matter. Afterwards, he sent him to the top of Mount *Phasga*,

Phasga, from whence having commanded him to look towards the East, the South, the West, and the North, he charged him only to incourage *Josua*, who was to succeed him after his death, in the quality of a Conductor of his people, and to divide *Chanaan* and the Land of Promise amongst the Tribes of *Israel*. I know not the terms which *Moses* used in the Establishment of so prudent and worthy a Successor: For he was content to say, that having received this answer and commission, he descended into the Valley, where was the Temple of *Phogor*; Having in this manner concluded the first Chapter of *Deuteronomy*; In the eighth Chapter following, he makes a long discourse, exhorting his people to keep exactly the Lawes and Commandements which were first given upon Mount *Sina*, with a Spirit inviron'd with flames, and ardors, which sufficiently testified the greatness of this mysterie, and the importance of the matter.

Ascende cacumen Phasgæ, & oculos tuos circumfer ad occidentem, & ad Aquilonem, Austrumq;, & Orientem, & aspice. Deut. 3. v. 27. Sed Josue filius Nun minister tuus, ipse introibit pro te: hunc exhortare & robora, & ipse sorte terram dividet Israeli. Deut. 1. v. 38. Mansimusq; in valle contra fanum Phogor. Deut. 3. v. 29.

Beware then, my dear Children, said *Moses* to them, *of violating the Oath of your fore-Fathers, and if you be sensible of all the blessings you have received, Dye rather a thousand times, than efface in your souls the love and gratitude due unto him, who hath delivered you out of the furnaces of* Egypt, *and whose spirit hath secret flames, and devouring fires which will consume you, if you have been so audacious as to forget him, and despise his commands: But if you obey him, you shall goe into those pleasant Countries, which will prove a Haven unto all your miseries, and the accomplishment of all your desires; There all your Fetters shall be broken, and your selves freed from bondage, without fear and apprehension you shall enjoy those blessings which were heretofore promised unto* Abraham, Isaac, *and* Jacob. *For my part, my well-beloved, I am at the end of my life, and shall never pass over* Jordan, *nor the Land of* Chanaan; *Goe then happily thither, and before you set your foot on this Country, engrave in the bottom of your soules the Lawes*

Remarkable words of *Moses*.

Non addetis ad verbum quod vobis loquor, nec auferetis ex eo: custodite mandata Domini Dei vestri, &c. Deut. 4. v. 2.

Cave ne quando obliviscaris pacti Domini tui. Deut. 4. v. 23.

Et jurevit me non transirem Jordanem, nec ingrederer terram optimam, quam daturus est vobis. Deut. 4. v. 21. Ecce morior in hac humo, non transibo Jordanem: vos transibitis, & possidebitis terram egregiam. Deut. 4. v. 22.

Hæc est enim vestra sapientia & intellectus coram populis, ut audientes universa præcepta hæc, dicant: En populus sapiens & intelligens, gens magna. Deut. 4. v. 6.

and Precepts I have so often taught you, to the end when another People shall see and hear these Oracles and documents from your mouths, they may say with astonishment, Behold these wise and learned men, this great Nation, and these illustrious Tribes, for whom heaven hath always had an extraordinary care, and a particular affection. For the rest, in case you observe not exactly the Lawes I leave you, doe not think you shall long enjoy the succession whereof youare going to be heirs. I attest Heaven and Earth, and all Creatures both visible and invisible, which are witnesses of what I say unto you, scarce shall you be possess'd of it, but you will be dispersed, some into one place, some into another, and afterwards you will find your selves in Provinces, where you shall be Captives, and in reward of your perfidiousness, serve false Divinities, which the error and Idolatry of your Masters shall have formed of wood and stone, where you shall see mouths, eyes, ears, and the other parts which are the Instruments of life, and the Organs of your Senses, yet they will be inanimated Statues, soul-less bodyes, and insensible Idols, where nevertheless if you will seek God with a contrite and loving heart, and fix your eyes and minds not upon appearances, but on the verity, which is Him, I protest unto you, my friends, that you will there find him, and that in fine, the power of your Creator will trample over the weakness of all these little Beings which have been created by his hand. He then must be the object of your affections, his infinite goodness, his wise prudence, his Paternall mercy, his beauty without art or mixture, ought to be the subject of your desires and flames. Wo to all those, who deny him their affections, and prefer some streams, and little glimmerings of light, before this Spring of living waters, and this Planet, without which the whole world would remain in the shades of death and blindness. I know that you will be first invaded by seven different Nations, which are but the Images of the seven deadly Sins, and will wage a bloudy Warre against you: But these

Testes invoco hodie cælum & terram, cito perituros vos esse de terra, quam transito Jordane possessuri estis: non habitabitis in ea longo tempore; Sed delebit vos Dominus. Deut. 4. v. 26.

Atque dispergetet in omnes gentes, &c. Deu. 4. v. 27.

Ibique servietis Diis, qui hominum manu fabricati sunt, ligno & lapidi, qui non vident, nec audiunt, nec comedunt, nec odorantur. Deut. 4. v. 28.

Cumque quæsieris ibi Dominum Deum tuum invenies eum: si tamen toto corde quæsieris, & tota tribulatione animæ tuæ. Deut. 4. v. 29.

these Chanaanites will serve but for matter unto your glory, and for a fair Field, where after many Combats, and totall Victories, you may raise Trophies, and build Altars unto the glory of this Conquerour, who can effect all that he pleaseth, from whence you shall learn, that your God is not only a God whose power is invincible, but whose fidelity also is inviolable, his promises unalterable, his word infallible, and his favours without number and measure, provided you offer your hearts, and consecrate to him your dearest passions; otherwise his favours will be converted into afflictions, his goodness will give way unto Justice, and his rewards will be punishments, exiles, slaveries, and almost Universall destructions, as when the impiety of your farefathers induced them even to set the abominable Idol of the Golden Calf, in the place of God; you need but represent all these frightfull punishments, & exemplar Chastisements, unto your minds, which in a manner make but a great Sepulchre of your Camps, the murmurings whereof have ascended even to Heaven; And if you will pass farther, and interrogate all Ages, to learn what hath hitherto been the rigour of Gods vengeances, when once provoked, goe even into the Cradle of the world, into the Terrestriall Paradise, under the Billowes of the Ocean, and amongst the Ashes of Sodom; In fine, return into Egypt, and pass again over the Sands of the Red Sea, to behold also there the prints of those Chariots, and of those enemies which pursued you with so much fury. Alas! where is now Pharaoh? Where are those Egyptians? and where is that insolent pride, those unsupportable cruelties, and those dreadfull Tyrannies, which kept you under the yoak, and in the Chains of a very long and painfull captivity? But if you desire to pass even into the Infernal parts, and cause all the Dungeons of the Earth to be open'd, you may ask of Core, Dathan, and Abiron, whether it be good to deride the works of God, and to vomit forth blasphemies against him, who deserves nothing but thanksgivings and benedictions.

Ah!

Septem gentes multò majoris numeri quàm tues, & robustiores te. Deut. 7. v. 1.

Tradideritq; eas Dominus Deus tuus tibi, percuties eas usque ad internecionem. Deut. 7. v. 2.

Et scies, quia Dominus Deus tuus, ipse est Deus fortis & fidelis, Custodiens pactum & misericordiam diligentibus se, Deut. 7. v. 9.

Et reddens odientibus se statim, ita ut disperdat eos, & ultra non differat, protinus eis restituens quod meruerunt. Deut. 7. v. 10.

Signa & opera quæ fecit in medio Ægypti Pharaoni Regi, & universæ terræ ejus. Deut. 11. v. 3.

Omniq; exercitui Ægyptiorum, & equis in curribus: quomodo operuerint eos aquæ maris Rubri, cùm vos persequerentur. Deut. 11. v. 5.

Et Dathan atque Abiron filii Eliab, qui fuit filius Ruben, quos aperto ore sua terra absorbuit, &c. Deut. 11. v. 6.

Ah! Surely, if Fire, Earth, Air, and Water, have never refused to arm themselves in his quarrel, they will not be less obedient and sensible, when it shall please him to give them the least sign of his commands. Hear then Israel, *all that I say unto thee, and imprint it in thy minde, to the end, If these chastisements and threats do not move thee, and beget fear and horror in thee, at least, let the memory of the Favors conferred on thee, and the hope of a future good incite thee; let not so many benefits be forgotten, and let the hand from whence they flow, oblige thee eternally to preserve them in thy remembrance.*

Are not these words worthy the zeal of *Moses?* and these flames, powerful enough to inkindle love, or to reduce hearts harder than Diamonds into Ashes? But this Exhortation seemed to them too general, and for this reason, he descended more to particulars, and commanded,

First, Not to immolate any more their Victims, nor to present their desires in Woods, and upon Mountains, but in some place which God had chosen and appointed for this purpose.

Secondly, He made an Edict, in which it was decreed, That they who should be so bold as to teach and introduce any Forein and Sacrilegious Worships, should be presently put to death, and publickly stoned without exception, either of kinred or friends, in case by mishap they were guilty.

Thirdly, He makes mention of particularities, which concerned the maner which was to be observed in the common use of these Animals, which might be eaten; and there he remarks some duties touching the Tenths, to which they were obliged: From thence, he proceeded to the Jubile, which was celebrated every seventh year; after which, the Jews gave mutually a general acquittance of all the debts they had contracted, and at that time all servants were set free, in such sort, that their Masters were even obliged to give them a Viaticum,

Ponite hæc verba mea in cordibus & in animis vestris, &c. Deut. 11. v. 18.
Subvertite omnia loca in quibus coluerunt gentes quas possessuri estis Deos suos super montes excelsos, &c. Deut. 12. v. 2.
Non facietis ita Domino Deo vestro. Deut. 12. v. 4.
Sed ad locum, quem elegerit Dominus Deus vester, &c. Deut. 12. v. 5.
Vadant & serviant diis alienis, & adorent eos, solem, & lunam, & omnem militiam cæli, quæ non præcepi. Deut. 17. v. 3.
Et lapidibus obruentur. Deut. 17. v. 5.
Hoc erit judicium sacerdotum à populo & ab iis qui offerunt victimas, sive quem immolaverint dabunt sacerdoti armum ac nutriculum.
Septimo anno facies remissionem. Deut. 15. v. 1.
Quæ hoc ordine celebrabitur, cui debetur aliquid ab amico vel proximo, à fratre suo repetere non poterit, quia annus remissionis est Domini. Deut. 15. v. 2.
Cum tibi venditus fuerit frater tuus Hebræus aut Hebræa, & sex annis servierit tibi, in septimo anno dimittes eum liberum. Deut. 15. v. 12.

Viaticum, which was as a general salery due unto the toils of their service.

Fourthly, Having spoken concerning the Offerings which was to be made of the first-born, he makes a new publication of the Feast of *Easter*, of Pentecost, and of the Tabernacles, which were to be celebrated in a designed place, and where the Male-children were bound to be present. Presently after he made a decree of death against Idolaters, and commanded all the people to repair unto their Priests in Legal matters, and to consult them in their doubts, and concerning the differences, which had reference to the Law. Then about the end of the same Chapter, he commanded the people of *Israel* to chuse a King of their own Nation, and described the Qualities which were requisit for this Dignity.

Fifthly, He ordains by his order, that the Priests and Levites should have onely the Victims, Offerings, and Tenths, for their share in *Canaan*. Afterwards, he made a Publick Act, prohibiting any Consultation with Diviners and Sorcerers, and promised them a Prophet, who should declare to them all the Commands of God.

Sixthly, *Moses* enjoyned that three Towns should be designed for Refuge, and which might serve as a Sanctuary for those who should by mishap kill a man against their will; that if it were done voluntarily, the Author thereof was to be banished, and drawn from these Towns, first to be put into the hands of his adversaries, and afterward punished with exemplary death. As for false witnesses, whose tongues are as much or more to be feared, than the hand of a murtherer, they were all condemned unto that kinde of punishment, which chasticeth proportionably to the crime, and demands in rigor, life for life, and such a punishment as punctually suites with the offence of the criminal.

Sed dabis viaticum de gregibus, &c. Deut. 15. v. 14.
Tribus vicibus per annum apparebit omne masculinum tuum in conspectu Domini Dei tui, in loco quem elegerit: in solemnitate azymorum in solemnitate hebdomadarum, & in solemnitate tabernaculorum. Deut. 16. v. 16.
Venies ad sacerdotes Levitici generis, & ad judicem qui fuerit illo tempore, &c. Deut. 17. v. 9.
Et dixeris: constituam super me regem, sicut habent omnes per circuitu nationes. Deut. 17. 14.
Non habebunt sacerdotes & Levitæ, & omne qui de eadem tribu sunt, partem & hæreditatem cum reliquo Israel, Deut. 18. v. 1.
Nec incantator, nec qui pythones consultat, & divinos, &c. Deut. 18. v. 11.
Prophetam suscitabo eos, &c. Deu. 18. v. 18.
Hæc erit lex homicidæ fugientis, cujus vita servanda est: Qui percusserit proximum suum nesciens, &c. Deut. 19. v. 4.
Si quis autem odio habens proximum suum, &c. Deut. 19. v. 11.
Mittent seniores civitatis illius & arripient eum de loco effugii, &c. Deut. 19 v. 13.
Non stabit testis unus contra aliquem, &c. Deut. 19. v. 15.

Si exieris ad bellum contra hostes tuos, & videris equitatus & currus, &c. Deut. 20. v. 1.

Seventhly, He passes to Laws and Customs which were to be observed in War, and in a concealed Murther, in which case, the offending-party was bound to make some expiation of his crime, and receive, at least, some immunity and favor from his Judges, which consisted particularly in a Publick Oath, and in a general Protestation made before them. As concerning the disobediences of such Children as were refractory to their Fathers commands, no other punishment was to be inflicted on them than Death, after they had been first put into the hands of the most Antient of the people, who having heard the report, examined the fact, and confronted the witnesses, were obliged to leave them unto the mercy of the people to stone them to death, which was also observed concerning Adulterers, who to this end, were led out of the City with those that were to be stoned.

Si genuerit homo filium contumacem & protervum, qui non audiat patris & matris imperium, & coercitus obedire contempserit. Deu. 21. v. 18.

Apprehendent eum, & ducent ad seniores civitatis illius, & ad portam judicii. Deut. 21. v. 19.

Eightly, He frames a brief Catalogue of some Ecclesiastical Laws, and chiefly of such persons as were forbidden entrance into the holy places, amongst which were the Ammonites, the Idumeans, the Moabites, and the Egyptians, even to the Tenth Generation.

Ammonites & Moabites etiam post decimam generationem non intrabunt ecclesiam Domini in æternum. Deut. 23. v. 3.

Ninthly, Upon just reasons he permitted the Hebrews to separate themselves from their Wives, and exhibite on this occasion, a Bill of Divorce, in which they set down the causes of their repudiation.

Si acceperit homo uxorem, & habuerit eam, & non invenerit gratiam ante oculos ejus propter aliquam fœditatem: scribet libellum repudii, & dabit in manu illius, & dimittet eam de domo sua. Deut. 24. v. 1.

Tenthly, He prescribed them Laws and Motives, which were to invite them unto mercy and compassion towards the poor; which certainly is so agreeable unto Reason, and fastned to Nature, That a man must be more than insensible, not to be touched with a misfortune, wherein it is a particular favor not to be inveloped himself, and where, however it happen, the misery of his likeness is represented before his eyes.

Non deerunt pauperes in terra habitationis tuæ: idcirco ego præcipio tibi, ut aperias manum fratri tuo egeno & pauperi, qui tecum versatur in terra. Deut. 15. v. 11.

In fine, Albeit men in this point are more worthy of compassion, than other Creatures, yet Beasts very often deserve pity; and we ought not to be so cruel, according

according to the observation of *Moses*, as to muzle the mouth of an Ox who treads the Corn, as it was antiently practised, and after his labor, to refuse him Straw and Hey.

Behold, as it were, an abridgement of the first five and twenty Chapters of *Deuteronomy*, and consequently of *Leviticus*, and the Book of *Numbers*.

In the six and twentieth Chapter, the Hebrews received a command to offer unto God their first-fruits, with a publick acknowledgment of their gratitude, for the blessings they received from God, and that he alone is the Author of them; to whom they are indispensably bound, to yield a perfect obedience, and without restriction.

Tolles de cunctis frugibus tuis primitias, & pones in cartallo, pergesque ad locum, quem Dominus Deus tuus elegerit, ut ibi invocetur nomen ejus. Deut. 26. v. 2.

In the seven and twentieth, he prescribes the Form and Ceremonies of the Benediction, which was to be given upon the Mount *Garizim*, whereas the Maledictions were thundred out upon that of *Hebal*, and where all the Hebrews, men, women, and children, were to appear, upon condition nevertheless, that the twelve Tribes should be in such a manner divided, as six onely were to be on *Garizim*, and as many upon *Hebal*. Concerning the Priests who carried the Ark of the Covenant, they had their station between the two Mountains, incompassed by Levites and the Antients of the Nation. It was after this preparation, *Joshua* began to bless all the people, either by his own mouth, or by the mouth of the Priests; the which being done, the Law was proclamed: And as it is probable enough, some Levite was chosen for this purpose, whose voice might be most intelligible to so great an Assembly, and then followed the Twelve Formalities, concerning Benedictions and Maledictions, which were to bo observed, when necessity and custom required.

Hi stabunt ad benedicendum populo super montem Garizim, Jordane transmisso, &c. Deut. 27. v. 12.

Et è regione isti stabunt ad maledicendum in monte Hebal, &c. Deut. 27. v. 13.

Et pronuntiabunt Levitæ, dicentque ad omnes viros Israel excelsa voce. Deut. 27. v. 14.

Maledictus homo qui facit sculptile, &c. Deut. 27. v. 15.

Behold, doubtless the very Soul of the Laws, and, as it were, the Sting of Justice in the World, and Commonwealths. This mixture of the good we hope for,

and the evil we fear, is, and hath been alwayes the Ciment of States and Empires: And for this reason a spirit of love and fear is necessary in all Laws and Governments, to the end, when one gives Crowns, Darts and Thunderbolts may be seen in the hand of the other, which prevents abuse of favors, and the suffering our selves to be carried away by the attractives of Mercy, with a general contempt of Justice.

It was not then without reason, the written Law hath her Benedictions and Maledictions; since by the one she bridleth all Vices, and by the other she excites unto Vertue; and it is for the same cause, *Moses* who in an eminent degree possessed all the qualities of a perfect Statesman, and had passed through all the Offices which render men the Intelligences of Nations, was resolved in a maner to finish his Testament, by promises for the Good, and threats for the Wicked. You need but peruse the ensuing Chapters of *Deuteronomy*, where even to the thirtieth, you see nothing but Favors and Benedictions for those that shall keep the Law; and on the contrary, nothing but Terrors and Maledictions for such as shall infringe it.

I swear unto thee, saith he, *my poor people, That if thou hast heard, and deeply engraven all the Commandments of God in thy minde; and if thou art resolved to put them in practise, thou shalt be filled with all sorts of Benedictions.*

I speak it unto thee, with tears in mine eyes, and by the order of him, who is Verity it self, and whose Mercies and Vengeances are infinite: I speak it unto thee as being even now ready to die, and if during my life I have concealed nothing of all that was never so little expedient for thee, I ought not to be now silent, in so important a matter. Remember then, my dear Children, all that God hath commanded you, and that which I have so often from him announced unto you; and if you perform it as you ought, you shall be blessed in your own persons, and in your

Si autem audieris vocem Domini Dei tui ut facias atq; custodias omnia mandata ejus, quæ ego præcipio tibi hodie, faciet te Dominus Deus tuus excelsum cunctis gentibus, quæ versantur in terra. Deut. 28. v. 1.

Venientque super te universæ benedictiones istæ, & apprehendent te; si tamen præcepta ejus audieris. Deut. 28. v. 2.

your children, in City and Country; and to what place soever you shall repair, at your entrance and going forth, you shall finde Benedictions, in such sort, That those who shall see you, will be inforced freely to confess, That you are that chosen people whom God hath taken into his protection, and for whom the Heavens, the Elements, and Nature, are Treasures of Benedictions. In fine, you shall see your Enemies under your feet, and other Nations will not onely bear you affection, but also respect; and on the contrary, if you be so unhappy as to infringe the least of these Commandments, and contemn these Laws, I have so often declared to you, or those Ceremonies I have so publikely established, your Privileges shall be changed into punishments, and your Favors into execrations, which will at last make you the subject of all the Plagues wherewith Egypt *hath been heretofore so cruelly afflicted, and you shall even feel some which you never yet heard of, or at least, whereof you shall not finde any mention in this Book.*

What pity will it be to see you a reproach and scorn to the most barbarous Nations in the World, amongst whom you shall nevertheless be dispersed, to serve their unknown gods and masters, who will give you neither truce nor repose, no more than your own consciences, which will always carry Vultures and Vipers, to torment you without pity or intermission. Your hearts will have disturbing terrors, and our wandring eyes will cast darts, as infallible marks of the miseries and tyranny you shall undergo. It is also the doleful portion, and the most usual course of the wicked, to live amidst frights, fears, which like so many Goalers, both day and night surround an unhappy soul, which sees nothing but Specters and Phantasms which solicite her ruine; so that you will be always like Criminals, whose eyes are already veiled, whose necks are laid down, and hands tied in expectation of the fatal stroke, which will in an instant sever their heads from their bodies. Scarce shall the Sun be risen, when you will say

Benedictus tu in civitate, & benedictus in agro. Deut. 28. v. 3.

Benedictus fructus ventris tui, & fructus terræ tuæ, fructusq; jumentorum tuorum, &c. Deut. 28. v. 4.

Benedictus eris tu ingrediens & egrediens. Deut. 28. v. 6.

Dabit Dominus inimicos tuos qui consurgunt adversum te, corruentes in conspectu tuo, &c. Deut. 28. v. 7.

Videbuntq; omnes terrarum populi quod nomen domini invocatum sit super te, & timebunt te. Deut. 28. v. 10.

Quod si audire noluerit vocem Domini Dei tui, ut custodias, & facias omnia mandata ejus, & cæremonias quas ego præcipio tibi, hodie, venient super te omnes maledictiones istæ, & apprehendent te. Deut. 28. v. 15.

Percutiat te Dominus ulcere Ægypti. Deut. 28. v. 27.

Insuper & universos languores & plagas, quæ non sunt scriptæ in volumine legis hujus. Deut. 28. v. 61.

Omni q; tempore calumniam sustineas, & opprimaris violentia, nec habeas qui liberet te. Deut. 28. v. 29.

Dispergetque te Dominus in omnes populos, a summitate terræ usq; ad terminos ejus; & servies ibi diis alienis, quos & tu ignoras & patres tui, &c. Deut. 28. v. 64.

Dabit enim tibi Dominus ibi tor pavidum, & deficientes oculos, & animam consumptam mœrore. Deut. 28. v.65.

Manè dices: Quis mihi det vesperum? & vespere: Quis mihi det manè. Deut. 28. v.67.

say with sighs, Ah! Who will assure me, that I may be secure till night, and in the Evening some new apprehension will even tear this complaint out of your mouths, Ah! I know not whether I shall ever see day! Alas, who will give me then some assurance of it?

Sinners, where are we? Is this to live, to die every moment? and can we call by the name of life, a train of pains, torments, wounds, terrors, and deaths? O life, how sweet art thou, when thou dost fear and love nothing but God! O death, how dreadful art thou, when we have followed and loved some other than God! What Favors and Benedictions, in the life and death of a vertuous man! But what horrors, Anathemaes, and Maledictions, during the course, and end of the life of a sinner.

Alas! My dear Reader, reflect a little, I beseech thee, on these Verities, and if the voice of thy Conscience, and the examples thou seest daily before thy eyes cannot move thee; come then again in spirit with the children of *Israel*, and the predestinated souls, hear the voice and exhortation of *Moses*, take a while his Testament into thy hands; and then casting thy eyes upon every Article, fix thy thoughts upon that, where he speaks unto all the Tribes, and where after *Moses* had addressed himself into all sorts of States and Conditions, of men and women, which were gathered together about him, he saith unto them, That he spake not onely unto those that were present, but also unto the absent; and therefore it is unto thee, and to all men of the world, this discourse must be directed.

Hear then mortal men your Law-giver, hear your Lord, your Master, and your Prophet, who conjures you to look back upon the past ages; and when you shall come to those dreadful days, in which the Sun, and all the Lights of Heaven shall be obscured by fire, sulphure, and the shameful smokes of those infamous Cities, which the spirit of the justest furies of God had

had consumed and reduced into ashes, Interrogate these frightful Reliques, and they will tell you, That these are the tracts of the Vengeances of Heaven, and the remnants of those, who have broken with God, that Faith which they owed him.

In fine, to conclude this whole discourse with *Moses*.

What is more sweet and easie, saith this Holy Man, *than to live under the Laws of so holy a Religion, and carefully to observe all those orders which have been dictated by the mouth of a God, whose rigors and decrees cannot be but most just. What can there be in all that is commanded you, which exceeds your forces, and is beyond your capacity, or too far distanced from your power? It is not necessary to mount so high as the Heavens, and to pass beyond the Seas, to learn and perform what is enjoyned you; For what is there, you may not do, and know? and where much trouble is not required to accomplish it. The words of God resound in your ears, they are near your mouths and hearts; Ingrave then deeply in your mindes, all that I have this day said unto you, and above all, remember that on the one side I have proposed happiness, and life, and on the other, misfortune and death. I call Heaven and Earth to witness the choice I have given you; it is then your part to prefer either good or evil, and choose rather life than death; to the end, you may live with all your children, in the peace and obedience you owe unto God, and to fix your mindes and hearts so strongly on him, that you may live onely for, and in him; for he is the soul of your spirits, on him alone depends the course of your life, and it is his hand which will conduct you into this fortunate Land which he promised to your fore-fathers,* Abraham, Isaac, *and* Jacob.

Mandatum hoc quod ego præcipio tibi hodie, non supra te est, neq; procul positum. Deut. 30. v.11.

Nec in cælo situm, ut possis dicere: Quis nostrum valet ad cælum ascendere, ut deferat illud ad nos, & audiamus atque opere compleamus? Deut. 30. v. 12,

Considera quod hodie proposuerim in conspectu tuo vitam & bonum, & è contrario mortem & malum. Deut. 30. v. 15.

Testes invoco hodie cælum & terram, &c. Deut. 30. v. 19.

Et diliges Dominum Deum tuum, atq; obedias voci ejus, & illi adhæreas (ipse est enim vita tua, & longitudo dierum tuorum) ut habites in terra, pro qua juravit Dominus patribus tuis, Abraham, Isaac, & Jacob, ut daret eam illis. Deut. 30. v. 20.

Israel, it is unto thee *Moses* speaks, and it is unto you, Christian People, that the eccho of this voice is addressed, and loudly resounds in the Law of Grace, and of the Messias. Do not say then, Who shall ascend

unto

unto Heaven, who ſhall cauſe *Jeſus Chriſt* to deſcend, who ſhall draw him out of the Sepulchre, or who can deſcend into the Abyſs? It is not required thou ſhouldſt do theſe impoſſible things, and which are already done, it ſufficeth thou perform what lies in thy power, and what thou oughteſt, and the reſt ſhall be granted thee.

O my *Jeſus!* How ſweet is thy yoke, and how reaſonable is thy Will! *Anathema* to all thoſe, who refuſe obedience to thy moſt holy commands, whilſt theſe faithful ſervants ſhall enjoy thoſe Favors and Benedictions, which thou from all eternity haſt reſerved for thy Elect.

Chap. XLVIII.

The laſt Canticle of Moſes.

WHen once we give up our ſelves as a prey unto Vices, the longeſt period of our lives commonly ſerves but to weave the largeſt Web of miſery; but alſo when years paſs away in virtuous actions, they are but miraculous courſes, the moments whereof are illuſtrious, and their events moſt happy. And it is for this cauſe, I believe, that the Wiſeman compared the life of the good to the Sun, which produceth nothing but Beauties and Lights; whereas the life of the wicked is tenebrous, bringing forth nothing but Lightnings and Obſcurities. Now, if ever the life of any perſon hath been full of glory, proſperity, and happineſs, though daily intermixt with afflictions and diſquiets, it was that of *Moſes*, of whom we may juſtly ſay, what heretofore *Carthage* did of certain Captains, That all the days of his life, and all his actions had ſomething I know not of Divine, and tranſcending the capacity of man: Nevertheleſs, all the prodigies and miracles he wrought, would have been but ſtreams which loſe themſelves in running, and clarities which vaniſh after ſome ſparklings,

lings, if his death had not been the Image of his life, and even the moment God choſe to manifeſt to him the particular care he took of his people, in giving him *Joſua* for a Succeſſor, and aſſuring him, that after his death they ſhould enter into thoſe happy Countries they had ſo long expected.

To this effect God deſcended in the Pillar of the Cloud, as on his Throne, and ſpake familiarly unto *Moſes*, concealing nothing from him of all that was to come. Was not this an admirable Colloquy? God alone with *Moſes* and *Joſua*, as to ratifie the choiſe of the one, and to diſcharge his heart into the boſome of the other.

Apparuitq; Dominus ibi in columna nubis, &c. Deut. 31. v. 15.

Moſes, ſaith he, *this people for whom I had ſo much tenderneſs and love, and which thou haſt conducted with ſo much labour and zeal, ſhall ſhortly enter into the Land I have ſo long promiſed them. But whilſt thou ſhalt enjoy the repoſe of thy forefathers, theſe miſerable wretches will become fornicators, and adhere unto Idols, and ſhamefully break that faith they have ſo often ſworn to me. I ſhall be inforc'd to immolate them unto my ſevereſt rigours, and as ſo many victims to ſacrifice them to my juſt indignation, to the end in the height of their miſeries, they may know at laſt, that I have abandoned them; and beſides, all their misfortunes and puniſhments are but the lamentable effects of their crimes, and the inevitable darts of that fury they have provoked.*

Dixitque Dominus ad Moyſen: Ecce tu dormies cum patribus tuis, & populus iſte conſurgens fornicabitur poſt Deos alienos in terra, ad quam ingreditur ut habitet in ea, ibi derelinquet me, & irritum faciet fœdus quod pepigi cum eo. Deut. 31. v. 16.

Et iraſcetur furor meus contra eum in die illo, & derelinquam eum, &c. Deut. 31. v. 17.

Behold the cauſe, why God commanded *Moſes* to compoſe a Canticle which conteins a deſcription of the Miracles he had done in favour of the people of *Iſrael*, which ever ſince the Hebrews have ſtiled an abridgement of the Law, and which, as in effect we ſhall immediatly ſee, is a Summary of the rareſt wonders God hath ever done for men, and namely for theſe ingrates unto whom *Moſes* made the firſt recital thereof, enjoyning all of them to learn the ſame, and never to forget it.

Nunc itaque ſcribite vobis Canticum iſtud, & docete filios Iſrael: ut memoriter teneant, & ore decantent, &c. Deut. 31. v. 19.

Stop your course, saith he, *you beautifull Planets which move in the day over our heads, and march under our feet, whilst we are at rest, and under the shade. Sun, who incessantly dost run upon this azure, and luminous Chariot, and thou Moon, whose so various revolutions are made in a list of Diamonds and Saphirs, stand still awhile, and listen to this discourse; Heaven and Earth I call you for witnesses of my words, and it is unto you I address my voice, to the end if men doe not hear me, you may be more sensible, and frame at least some Consort to cause this Canticle of honour and praise to resound.*

Audite cæli quæ loquor, audiat terra verba oris mei. Deut. 32. v. 1.

Let my words produce in my mouth, and in your hearts, what water doth in the bosome of the Earth, rain upon herbs, and dew upon fruits and flowers, to the end Virtue may there spring again, and that some profit of my discourse may appear in your souls.

Concrescat ut pluvia doctrina mea, fluat ut ros eloquium meum, quasi imber super herbam, & quasi stillæ super gramina. Deut. 32. v. 2.

Render then unto God the praises you owe him, and exalt his name, whilst I shall invoke it, and cause the memory of his benefits to resound in all places.

Quia nomen Domini invocabo: date magnificentiam Deo nostro. Deut. 32. v. 3.

Is it not true that his works are perfect, and that with weight and measure he hath made all that is visible to our eyes? What can be added unto the most beautifull draughts of his Goodness, Power, Wisedome and Sanctity; He is most just, most Good, most holy, most Wise, most Powerfull; and all the beauties which have any splendour, are but the marks and tracts of such as reside in him, as in their Fountain. Have you never contemplated his designs, and the effects of his Divine Providence, which hath ordered the Planets in their Orbs, the Elements in their spaces, and all bodyes in their temperaments, and under those Lawes which best suit with their essence. Should not the whole Universe be converted into mouths and tongues to praise him, into Spirits to admire him, into Hearts to love him? What meaneth this great preparation, and all this pomp, to which honours and congratulations are rendred, and to which so many applauses are given, unless to shew some rayes of light,

Dei perfecta sunt opera, & omnes viæ ejus judicia, Deus fidelis, & absque ulla iniquitate, justus & rectus. Deut. 32. v. 4.

light which have been drawn by his own hand, and form'd by his sole word.

But, O horrour and abomination! all these discourses are unprofitable! for his own Children deride his Paternall goodness, and you your selves, to whom I direct my speech, are so blind and barbarous as to repay all his benefits with contempt and disloyaltie.

Peccaverunt ei, & non filii ejus in sordibus: generatio prava atque perversa. Deut. 32. v. 5

Is this then, sensless people, the compensation you afford your Creator? and will you at last by your paricidial Blasphemies, deny that he is your Father, and that he hath preserved you a thousand times from the dangers and miseries which you your self could not avoid? Vnnatural Children, perfidious race, devoid of courage and counsell, what acknowledgements will you render him for all his favours, and what tribute have you hitherto pay'd unto his Magnificence?

Hæccine reddis Domino populo stulte & insipiens? nunquid non ipse est pater tuus, qui possedit te, & fecit, & creavit te? Deut. 32. v. 6.

Ingratefull people, have you no shame, and when you turn back into the way from whence you come, and into the bondage out of which he hath delivered you, what thanks-givings do you render unto your Deliverer?

But if you suspect my words, consult your Ancestors, and conjure your forefathers, to tell you how often he hath preserved them from the fury and arms of your enemies. Advance yet farther, and ascend even to the Source of Ages, and of all your generations.

Memento dierum antiquorum, cogita generationes singulas, interroga patrem tuum, & annuntiabit tibi, majores tuos, & dicent tibi. Deut. 32. v. 7.

You shall learn that it was his hand which divided the Universe, placed order even in the Confusion of Babel, *and gave limits unto Seas, and bounds unto every Province, yet in such sort, the Hebrews in this common partition have had the favour to be advantaged above all Nations, God having chosen these people for his peculiar inheritance, and reserved them to himself as the faireſt and most assur'd of his possessions.*

Quando dividebat altissimus gentes, quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel. Deut. 32. v. 8.

Pars autem Domini populus ejus: Jacob funiculus hæreditatis ejus. Deut. 32. v. 9.

All these infortunates grón'd under the Captivity of Egypt, *when his sage Providence mark'd out to them habitations in the midst of frightfull Deserts, and when it forced the Air, the Clouds, and the Earth to work mira-*

Invenit eum in terra deserta, in loco horroris, & vastæ solitudinis, circumduxit eum & docuit, & custodivit quasi pupillam oculi sui. Deut. 32. v. 10

cles for them, without which they had perished a thousand times with hunger, thirst, and horrours. A man would have even sworn, that every one in particular had been more pretious to him, than the Apple of his eye, and this made him during this whole voyage keep fire, and a Pillar form'd of a Cloud, which served them still for a guide in the midst of so many dangers.

Sicut aquila provocans ad volandum pullos suos, & super eos volitans expandit alas & assumpsit eum atq; portavit in humeris suis, Deut. 32. v. 11.

This good father did just as an Eagle, which seeing her young but newly covered with feathers, intices them out of the nest, and then sets them on her wings, to teach them gently to fly: for he plac'd himself in the head of our troops, and brought us through our enemies, as on his shoulders, resolving to be himself our Shield, our Defence, and our Conductor, over the billows of the Sea, and in the darkest Wildernesses, in despite of all the assaults of our Enemies, against whom he taught us to fight, overcome, and triumph.

Dominus solus Dux ejus fuit, & non erat cum eo Deus alienus. Deut. 32. v. 12.

Yes, my people, it is this victorious arm, and this most powerfull hand, which hath drawn thee out of these dreadfull Sepulchres, and which under the dry and arrid sands of a Desart made Fountains of living waters spring up to mix with a miraculous Bread which his goodness sent thee from Heaven.

Constituit eum super excelsam terram: ut comederet fructus agrorum, ut sugeret mel de petra, oleum de saxo durissimo. Deut. 32. v. 13.

Now behold thee, on the Confines of a Land, the most fertile and pleasant in the world. Thou goest into a Paradise of delights, and into an aboad of peace and repose, where the Bees make their Honey, and the Olive trees bear their fruits even upon Rocks and stones.

Butyrum de armento, & lac de ovibus cum adipe agnorum, &c. Deut. 32. v. 14.

There it is where the Ayr is always calm, and the Stars always Serene, the very sheep are so fat in the Meadows and Pastures, that in all seasons of the year Milk and Lambs are there to be found.

Incrassatus est dilectus et recalcitravit; incrassatus, inpinguatus, dilatatus, dereliquit Deum factorem suum, & recessit à Deo salutari suo. Deut. 32. v. 15.

Ah! ingratefull people, what wilt thou render for so many benefits, and what homage wilt thou doe unto him, whom thou canst not recompence but by acknowledgements? What! wilt thou present Gall and Poison unto God, who gives thee the most delicious wine in Nature, and

and after thou shalt grow fat, like a wild and untamed Colt, wilt thou refuse the bit? Art thou so bold, as to kick against thy Master, and to prefer before his Lawes thy own appetites, capricious humours, and Idolatrous passions which make thee adore the weakness of some false Divinities in stead of his power.

Provocaverunt eum in diis alienis, & in abominationibus ad iracundiam concitaverunt. Deut. 32. v. 19.

Is not this to be mad even to rage, and a thousand times more brutish than beasts, which have no other guide than sense, and yet often bear some respect to their benefactors.

Alas! doe not flatter then this cruell Idolatry, and these more than brutish contempts, which inslave you to wood and stones, tearing out of your hearts that love and respect which you owe unto your God.

Immolaverunt Demoniis & non Deo, diis quos ignorabant: novi recentesque venerunt quos non coluerunt patres eorum. Deut. 32. v. 17.

You have said, perfidious men as you are, you have said, that you have no other God than these Idols, or at least you have effaced out of your souls all the marks of him who alone deserves Altars in quality of your Creator.

Deum qui te genuit dereliquisti, & oblitus es Domini Creatoris tui. Deut. 32. v. 18.

But he hath piercing eyes, and penetrating looks, which have brought day even into the night of your foulest treasons, and now all the torches of his wrath are lighted, and the Spirit of his anger is ready to dart the thunderbolts of his indignation upon all your Children.

Vidit Dominus, & ad iracundiam concitatus est: quia provocaverunt eum filii sui & filiæ. Deut. 32. v. 19.

Yes, saith he, I will withdraw my self from this perverse and unbelieving Nation, and in vain shall they call upon me in their miseries, for I will not vouchsafe to look upon them, or else in seeing them, I will laugh at them; and all the enemies I have made the miserable subject of their Victories shall change fortune with them; For my part I will no longer have all those amiable tendernesses and Paternall affections I had for their Ancestors, and so dearly conserved for them who are their Children.

Et ait: abscondam faciem meam ab eis, & considerabo novissima eorum, generatio enim perversa est, & infideles filii. Deut. 32. v. 20.

In vain then doe they seek in me some signes of goodness; for my Justice is irritated, and the ardours of my wrath have kindled a fire which will never be quenched, and when they shall goe even hiding themselves under the Abysses of the Earth, I swear unto them, that they shall

Ipsi me provocaverunt in eo qui non erat Deus, & irritaverunt in vanitatibus suis: Et ego provocabo eos in eo qui non est populus, & in gente stulta irritabo illos. Deut. 32. v. 21.

Ignis succensus est in furore meo, & ardebit usque ad inferni novissima, devorabitque terram cum germine suo, & montium fundamenta comburet. Deut. 32. v. 22.

shall there find devouring flames, and merciless Piles, which will reduce the Earth unto Ashes, and consume all the fruits thereof, and having dryed up the Rivers, will convert the proudest and highest Mountains, into the most frightful & horrid Sepulchres, so that all my Arrows and Darts will instantly fall upon the infamous heads of all those Criminals. They shall be seen dying with hunger in the streets, and their bodyes shall serve as a prey unto those cruell birds, and those pittiless beasts, which live but on bloud and slaughter.

Congreabo super eos mala, & (agitias meas complebo in eis. Deut. 32. v. 23. Consumentur fame, & devorabunt eos aves morsu amarissimo : Dentes bestiarum immittam in eos, cum furore trahentium super terram, atque serpentium. Deut. 32. v. 24. Foris vastabit eos gladius, & intus pavor, juvenem simul ac virginem, lactantem cum homine sene. Deut. 32. v. 25.

Besides, I will make them fall under the edge of my Sword amidst the fields, and in the heart of Cities, fear and terrour shall erect for them a Thousand Scaffolds to keep them continually in the horrours of death, or in the the rigours of punishment, without sparing either Women or Children, from the eldest, even to him that hangs on the breast.

Dixi : ubinam sunt ? cessare faciam ex hominibus memoriam eorum. Deut. 32. v. 26. Sed propter iram inimicorum distuli ne forte superbirent hostes eorum, & dicerent, manus nostra excelsa, & non Dominus, fecit hæc omnia. Deut. 32. v. 27.

Thus will I disperse them, and I will fix shamefull reproaches on them, as an abandoned people, whose name and memory is forgotten amongst Nations. Nevertheless, I have long with-held the darts of my vengeance, to the end all those enemies which shall make war against them, and shall be the Instruments of my Justice, might not be so blind and insolent, as proudly to attribute unto their Forces the ruine of this people, which I will destroy with my own hand in punishment of their Rebellion and Apostacy. These are impudent men, who are ignorant of my Judgements, and of the course of my Providence, which most wisely, and with order disposeth as well of punishments as rewards.

Gens absq; consilio est, & sine prudentia. Deut. 32. v. 28.

Utinam saperent & intelligerent, ac novissima providerent. Deut. 32. 29.

Alas ! why doe they not reap benefit of other mens miseries, and why doe not the unhappy examples, which are before their eyes, pass even into their souls, to render them more prudent, or at least to make them foresee the utmost extremities of my wrath, and of the miseries which will befall them ?

Are these ignorant people so blind, as not to discern this

this arm which makes them the reproach of Nations ? Are they not ashamed to see a thousand of them flying at the sight of one Enemy, and two men able to rout ten thousand of their Combatants ? Is not this to give them up unto the mercy of their Adversaries, as one would deliver up Merchandises unto a man who had paid him ready Money ?

Quomodo persequatur unus mille, & duo fugent decem millia ? nonne ideo quia Deus suus vendidit eos, & concluſit illos. Deut. 32. v. 30.

The Great God also of Israel cannot have Criminall Complacences for sin, like the Gods of other Nations, who have neither rewards nor punishments ; but he is always armed against Crimes. And the Egyptians have had sufficient experience of it, to their Cost, as well as the Amalekites, the Amorites, and other Countries.

Non enim est Deus noster ut dii eorum : & Dominus inimici nostri sunt judice. Deut. 32. v. 31.

After this, Traitors that you are, will you be so insolent and bold, as to seek a more gentle usage ? In truth, will not this indulgence be blamable, and will you not have occasion to despise all the Thunderbolts of my Justice, and to publish every where, that I am either an unjust, or impotent God.

You for whom I had so many cares, and Cultivated as a most beloved Vine, from which I expected delicious Wine, are changed into a Vine of Sodome, and the Grapes you have given me, are like those which grow in the Suburbs of Gomorrha ; this is but a very bitter Poison, and the gall of a Dragon or Viper, which poisoneth and stifleth at the instant it is drunk.

De vinea Sodomorum vinea eorum, & de suburbanis Gomorrhæ : uva eorum, uva fellis, & botri amarissimi. Deut. 32. v. 32. Fel draconum vinum eorum, & venenum aspidum insanabile. Deut. 32. v. 33.

It belongs then unto me to take vengeance on all their disloyalties ; and doe not perswade your selves that I can ever forget them ; for I have treasuries of wrath and indignation, where I reserve the Darts of my Justice, to cast them according to my good pleasure.

Nonne hæc condita sunt apud me & signata in thesauris meis. Deut. 32. v. 34. Mea est ultio, & ego retribuam in tempore, ut labatur pes eorum, juxta est dies perditionis, & adesse festinant tempora. Deut. 32. v. 35.

The hour will come when you shall find your selves under the stroaks of my vengeance, and shall fall into the Abyss of misfortunes.

All moments doe already press, and you will quickly be surprized with the blinding obscurity of a day, which shall have no lights, but to make you see and feel the shafts of my

my wrath, and the Thunderbolts of my indignation.

This will be the great day of our Lord, and the dreadfull period of an irritated patience; Alas what day! what Tribunall! What Assises, and what Judgements! This will be the fortunate moment which mercy hath ordained to crown the merits of Virtue, and the frightfull Instant which Justice hath decreed for the punishment of sins.

Then all the force, pride, and power of the Jews shall appear but weakness, and even those who think to be in Cities, and in their Towers, as in places of security, shall be miserably oppressed; And then what Answer will these miserable wretches make unto the voice of God, who will lay a thousand reproaches on them, and in deriding their Miseries, will say,

Alas! then where are those Gods whom you idolatrize, and in whom you place your Assurances? where are those who did eat the fat of the Victims which they have immolated, and drank the Wine of their Sacrifices? Let them now rise up and succour you in so pressing necessities.

In fine, now acknowledge whether there be another God than my self, who is able to dispose of life and death, of Evill and the remedy, and whose power is so absolute as no man can resist it.

It is I, the living God, that I am, who will lift up my hand unto Heaven, and if I sharpen my Sword, and if I inkindle its Edge, like Lightning, to make you undergoe the rigour of my severest Judgements, the thunder of my vengeances shall fall on my enemies, and upon all those who shall wage War against me, as a furious lightning, which shall consume all that it strikes by the breath of its ardours, and devouring flames; afterwards I will steep my merciless darts and arrows in the bloud of Rebels, and I will satiate my justest furies in the most horrid slaughter of those bodyes which have been massacred, sparing neither Masters nor slaves.

Let the Gentiles learn then, from hence, the praise they ought to give unto this people, who have a God whose goodness

Judicabit Dominus populum suum, & in servis suis misrabitur: videbit quod infirmata sit manus, & clausi quoque defecerunt; residuique consumpti sunt. Deut. 32. v. 36.

Et dicet: ubi sunt dii eorum, in quibus habebam fiduciam? Deut. 32. v. 37.

De quorum victimis comedebant adipes, & bibebant vinum libaminum: surgant, & opitulentur vobis, & in necessitate vos protegant. Deut. 32. v. 38.

Videte quòd ego sim solus, & non sit alius Deus præter me: Ego occidam, & ego vivere faciam: percutiam, & ego sanabo, & non est qui de manu mea possit eruere. Deut. 32. v. 39.

Levabo ad cælum manum meam, & dicam: Vivo ego in æternum. Deut. 32. v. 40.

Si acuero ut fulgur gladium meum, & arripuerit judicium manus mea: reddam ultionem hostibus meis, & his qui oderunt me retribuam. Deut. 32. v. 41.

Inebriabo sagittas meas sanguine, & gladius meus devorabit carnes de cruore occisorum, & de captivitate, nudati inimicorum capitis. Deut. 32. v. 42.

Laudate gentes populum ejus, quia sanguinem servorum suorum ulciscetur, &c. Deut. 32. v. 43.

nesses are always favourable to those whom he loves, and whose vengeances are dreadfull to his enemies.

Behold, my dear Reader, the end of this famous Canticle, which was first recited in the presence of all the people of *Israel*, and which contains a description of the miracles God wrought to deliver them out of Captivity; It was likewise a powerfull exhortation, which ought to oblige them either by force or sweetness to remain faithfull in the service of so good and powerfull a Master.

But this was to sing in the ears of Tygers, whose fury is the more irritated, when they hear any Musick.

Christians, let us not doe the like, but benefit our selves at the expence of this people; And faithfully keep the Lawes and Commandements God hath given us, let us listen once more unto the last words of *Moses*, and of our Prophet, who speaks both to them and us.

My dear Children, I have nothing else to say, and ask of you before my death, but that you would seriously consider what I have delivered to you, and that you would deeply imprint it both in your own and your Childrens hearts, to the end you may all practise and accomplish it: for these Lawes have not been established in vain, but to the end they may keep you, if you keep them, and that they may conserve you with bonds of peace and love in this blessed Land into which you are going, after your passage over Jordan.

Et dixit, ad eos: Ponite corda vestra in omnia verba, quæ ego testificor vobis hodie, ut mandetis ea filiis vestris custodire & facere, & implere universa quæ scripta sunt legis hujus. Deut. 32. v. 46.

Quia non in cassum præcepta sunt vobis, sed ut singuli in eis vivèrent: quæ facientes longò perseveretis tempore in terra, ad quam Jordane transmisso, ingredimini possidendam. Deut. 32. v. 47.

Chap. XLIX.

The Death of Moses *at the sight of the holy Land.*

IN fine, after forty years of travell, behold us with the people of *Israel* upon the Confines of the Land of Promise. All our enemies are vanquished, our

Chains are broken, the Sea hath ſuſpended its billows to make us a paſſage, the bitterneſſes of *Mara* are changed into delights, the Heavens have rained down nothing but Manna, on our deſerts, and totall Nature hath wrought miracles to ſerve us.

But alas we know not what will be the iſſue of all theſe happy accidents, and of theſe admirable prodigies: for the Aſpects of this amiable *Intelligence*, which have been as it were our ſtarrs, amidſt ſo many obſcurities, and theſe arms which have been ſo often lifted up towards Heaven for our ſafety, after they had conducted and delivered us amidſt ſo many dangers, are now even ready, me-thinks, to languiſh and decay.

In truth, the Judgements of God are frightfull Abyſſes, and it were to loſe our ſelves, to enter into them with other lights, than thoſe of Faith and Love: All our faireſt deſigns are ſometimes, but the draughts and Images of a dream, where our proudeſt hopes meet only with a Tomb.

Have we not ſeen Conquerours, who having meaſur'd by their Triumphs the richeſt parts of the Univerſe, baniſh'd into ſome corner of the Earth; and into the Gates of ſome Cities, where they ſcarce found any Sepulchre? Behold the period of their Combats, the end of their Triumphs, and the Occident of all theſe Stars which ſhined not, but amongſt Laurels. Behold them in lamentations, in bloud, and under ſome Cypreſs tree, which formeth the funeſtous Crown of their ambition, and the Tomb of their memory. Is this the fatall end of their deſires, the ſubject of their tears, and the period of their projects? At leaſt if their Children were their heirs, and if theſe dolefull iſſues could open them a paſſage, and give them ſome entrance into the Empires of honour and immortality, after which they had ſo long ſighed, they would receive this conſolation, that their death had been the life of others, and that in dying, they had rendred themſelves immortall.

But

But even thoſe who have not born arms, but by expreſs order from God, and have had no other deſign in the conduct of their Troops, than to conſerve his Empire, and inlarge the bounds of his Dominions, cannot be freed from paying tribute unto death. Who could believe, that it durſt aſſault *Moſes*, and that this great Captain who had hitherto caſt terror and dread into the Armies of his Enemies, and ſo often preſerved the lives of his Party, ſhould be reduced to the point of being neceſſitated to undergo the laſt aſſaults of Nature? Who would believe, that he muſt now be treated like the meaneſt of perſons: but this uſage is very gentle, and theſe aſſaults do not affright him, ſince he ſings in dying, and that theſe laſt words are no other than Benedictions for his people, and Prophecies concerning all that was to happen unto the Children of *Iſrael*.

My children, ſaith he, the Lord who came unto us on the top of Mount *Sina*, to hold his firſt Seſſions upon a Throne of Fire, and a Tribunal of Flames; This beautiful Sun which roſe about the Mountain of *Seir*, and whoſe Rayes ſtifled all thoſe furious Serpents which perſecuted us; This King who appeared to us on the Summit of Mount *Paran*, to eſtabliſh our Judges; This God who is always followed by millions of Angels, and whoſe Majeſty ſufficiently made its ſelf to be felt, when he appeared holding in his hands the Law which he gave us amidſt the Thunders and Lightnings;

Hæc eſt benedictio, qua benedixit Moiſes, homo Dei, filiis Iſrael ante mortem ſuam. Deut. 33. v. 1. Et ait: Dominus de Sinai venit, & de Seir ortus eſt nobis: apparuit de monte Pharan, & cum eo ſanctorum millia. In dextera ejus ignea lex. Deut. 33.

It is he who hath wrought theſe miracles of Love, and prodigies of Goodneſs and Power, in teſtimony, That you are his wel-beloved people, and that he hath no common cares and tenderneſſes, for thoſe who are like your ſelves more peculiarly conſecrated unto him.

Dilexit populos, omnes ſancti in manu illius ſunt: & qui appropinquant pedibus ejus, accipient de doctrina illius. Deut. 33. v. 3. Legem præcepit nobis Moiſes, hæreditatem multitudinis Jacob. Deut. 33. v. 4.

The Law which I leave you by his order, is then your Inheritance, and the faireſt poſſeſſions, which I

even now dying, leave unto all your Succeſſors.

Vivat Ruben, & non moriatur, & ſit parvus in numero, Deut. 33. v. 6.

I beſeech this great God of our Fore-fathers, that the Poſterity of *Ruben* may extend it ſelf without limits, even beyond time: But I cannot divert the ſhafts of his Juſtice, which will fall on this guilty Race, and which ſhall be always ſmall in number, by reaſon of the inceſt which hath infected the firſt of their name.

Hæc eſt Judæ benedictio: Audi Domine vocem Judæ: Et ad populum ſuum introduc eum: Manus ejus pugnabunt pro eo, & adjutor illius contra adverſarios ejus erit. Deut. 33. v. 7. Levi quoque ait: Perfectio tua, & doctrina tua viro ſancto tuo, &c. Deut. 33. v. 8.

Lord be propitious unto the children of *Juda*; and when this Prince of the Tribes ſhall march in the head of your troops, overthrow all his enemies; and by the power of the Arm of the great God of Battels, let him enter the Holy Land.

I expect alſo from God, that his goodneſs would conſerve in the houſe of *Levi*, the Prieſthood of *Aaron*, with the Ornaments, and other principal qualities, which are, as it were, the eyes and ſouls of ſo holy, and ſo illuſtrious a Dignity.

Et Benjamin ait: Amantiſſimus Domini habitabit confidenter in eo, quaſi in thalamo, tota die morabitur, & inter humeros illius requieſcet. Deut. 33. v. 12.

I leave unto *Benjamin*, all that which the power of the world can neither give nor take away from him: It is the affection of a God who hath made choice of his Territories, there to build his Temple, and ordained his Tribe to extract thence the Kings of the people of *Iſrael*: It is alſo, as it were, in the boſom, and on the back of this his Favorite, that the Divinity will take repoſe, as in a Bed of Love, and will cauſe his glory to break forth as on a Throne of Honor.

Joſeph quoque ait: de benedictione Domini terra ejus, de pomis cæli, & rore, atque abyſſo ſubjacente. Deut. 33. v. 13. Et ſuper verticem Nazaræi inter fratres ſuos. Deut. 33. v. 16.

As for *Joſeph*, and his Off-ſpring, the Earth, and the Heavens will make an amorous war againſt each other, and will have a ſecret emulation to fill them with their benefits; and he that appeared to me in the flaming Buſh will deſcend, as I promiſe my ſelf from his mercy, upon the head of this Nazarite, who hath already changed his Priſon into a Throne, and to whom the envy of his Brethren ſerved but to raiſe him above themſelves, and render him the Vicegerent of *Pharaoh*.

The

Et Zabulon ait: Lætare Zabulon in exitu tuo, & Iſſachar in tabernaculis tuis. Deut. 33. v. 18. Populos vocabunt ad montem: ibi immolabunt victimas juſtitiæ. &c. Deut. 33. v. 19.

The happy Line of *Zabulon*, and *Iſſachar*, have no cauſe to be ſad; for they will quietly enjoy all the advantages of the traffick they ſhall exerciſe on their ſhores: And both of them by words and examples, ſhall teach the other Tribes, and invite them to repair unto Mount *Sion*, to render unto God in his Temple, the Worſhip and Honors which are due unto him.

Et Gad ait: benedictus in latitudine Gad, quaſi leo requievit, cepit & brachium & verticem. Deut. 33. v. 20.

Lyons have not more courage and ſtrength, than the Children of *Gad*, and in effect they have already given chace to all their enemies, and the Amorites have in a maner given them entrance into thoſe vaſt Poſſeſſions of *Canaan*, of which they ſhall be the maſters.

Dan quoq; ait: Dan catulus leonis, fluet largiter de Baſan. Deut. 33. v. 22.

Thoſe of *Dan* alſo are as ſo many little Lyons, like thoſe of *Baſan*; the Philiſtims ſhall one day become their prey, and the City which bears their name, ſhall be as the Spring of *Jordan*, and the Nurſing-mother of other Provinces.

Et Nepthali dixit: Nepthali abundantia perfruetur, & plenus erit benedictionibus Domini: mare & meridiem poſſidebit. Deut. 33. v. 23. Aſer quoque ait: benedictus in filiis Aſer, ſit placens fratribus ſuis, &c. Deut. 33. v. 24. Habitabit Iſrael confidenter & ſolus, &c. Deut. 33. v. 28. Beatus es tu Iſrael: Quis ſimilis tui populo, qui ſalvaris in Domino, ſcutum auxilii tui, & gladius gloriæ tuæ; negabunt te inimici tui, & tu eorum colla calcabis. Deut. 33. v. 29.

Concerning *Naphtali*, his portion ſhall be filled with all ſorts of Benedictions, and his Children under their juriſdiction ſhall behold Lands, even from Weſt to South.

In fine, *Aſher* ſhall be bleſſed in himſelf, and his generations, which have received as for their ſhare, the art of gaining hearts, with divers others Favors, without which the moſt illuſtrious Qualities, and attractive Charms, ſhall be but a ſpecious ſubject of Contempt and Miſery.

O *Iſrael*, choſen people of God, predeſtinated Nation, Children of ſo many Saints, are you not then moſt happy in having a God over your heads, who ſees the Heavens, the Air, and the Clouds rouling under his feet, from whence he hath ſo often ſhot Thunderbolts againſt your enemies?

It is then by the Magnificence, and Power of this thundring Arm, and from theſe victorious hands you are going to become maſters of *Canaan*, and ſo long as you ſhall remain faithful to the Lord, who hath taken

you into his protection, you ſhall be in him as in a Sanctuary of Peace, and in a Fort, before which, all the Arms of the World, and Hell, are but as ſo many ſmall peeces of ſtraw, and ſome breath of wind, and ſmoke, which vaniſh in a moment. It is enough for me to leave you in the arms of ſo abſolute a Monarch, ſo merciful a Father, and ſo prudent a Governor.

Farewel then *Iſrael*, farewel my dear Children, farewel my poor people, I go hence whither this great God calls me. I have lived too long on Earth amongſt men, and in a world which is but a valley of Miſeries, and Calamities. Let us approach unto Heaven, where the ſource of all happineſs reſides; let us aſcend the Mountain of *Abarim*, and the top of *Nebo*, where we ſhall behold the Stars at a nearer diſtance, and where, at leaſt, with our eyes we ſhall mark out the period of our deſires and hopes.

Aſcendit ergo Moiſes de campeſtribus Moab ſuper montem Nebo, &c. Deut. 34. v. 1.

It is thither God leads *Moſes*, and where he ſhews him in a moment all the Holy Land which he had promiſed to *Abraham*, *Iſaac*, and *Jacob*, for their children. O God, What grief, and pleaſure all at once! What theatre of death, and of life! what ſubject of hope and deſpair, and what ſpectacle unto a good heart, which had ſo long ſighed after theſe rewards! Why were then ſo many prodigies, ſo many voyages, ſo many troubles, and ſo many combates needful to obtain at laſt but the ſight of thoſe Palms which he ſhall never gather?

Dixitque Dominus ad eum: hæc eſt terra pro qua juravi Abraham, Iſaac, & Jacob, dicens: Semini tuo dabo eam. Vidiſti eam oculis tuis non tranſibis ad illam. Deut. 34. v. 4.

Mortuuſque eſt Moiſes ſervus Domini in terra Moab, jubente Domino. Deut. 34. v. 5.

Et ſepelivit eum in valle terræ Moab contra Phagor, &c. Deut. 34. v. 6.

Moſes dies, when he ſhould but begin to live, and ſcarce had he ſeen what he had ſo much deſired, but at the ſame inſtant God ſhuts his eyes, and the gates of *Canaan*.

What ſweet ſeverity, what amiable rigor, and what ſad command! *Moſes* dies, and this incomparable Prophet, who deſerved after his death to be placed amongſt the Stars of the Firmament, is interred neer to Mount *Phogor*, in the Valleys of *Moab*, carrying with him no other title, ſaving that he hath been the Servant of

of God: But this is ſufficient, and all other Epitaphs are, at leaſt, for the moſt part, but reliques of ſome vanity.

There are no Ciphers but theſe, which neither time, nor eternity can efface, and though a thouſand of them ſhould be written and engraven on Marble and Braſs, with the rayes of the Sun, and with Iron, and Diamantine Gravers, yet they will either ſoon or late loſe their luſtre. Worms bear no reſpect, the putrification of Sepulchres devours the faireſt bodies, and *Time* hath nights and ſhades which impallidate all the Stars of the day.

Let Atheiſts, Libertines, and Infidels, ſeek out other Epitaphs where they pleaſe; for my part, it is enough for me to be a ſervant of ſo great a God. After this, Let us go, Children of Saints, let us go with *Moſes* upon Mount *Abarim*, in the Valleys of *Moab*, into the Tomb, and even into the Center of the infernal parts; we ſhall finde every where life, repoſe, glory, and immortality. Never ſhall we be ſurpriſed having this Paſport, and if the Holy Land of this World by miſhap be forbidden us, all the Gates of *Sion* and *Jeruſalem*, which is in Heaven, will be opened for us.

O Heaven! O Earth of the living! O *Jeruſalem*, my dear Country; when ſhall we be on thoſe high Mountains, where under our feet we ſhall behold Times and Seaſons, Winter and Summer, Sun and Moon, Air, Sea, and Earth, as well as Life and Death, with all their train? When ſhall we be in the Arms and Boſom, or, at leaſt, at the Feet of this Prince, whom we ſerve? And when ſhall we go by the opening of his Wounds, even into his Heart, which is our Land of Promiſe?

Courage then Chriſtians, *All is ſweet to him, who loves, and to ſerve is ſufficient to gain a Crown.*

But it is God alone whom we muſt love, and in ſo ſweet and delicious a Bondage we ought to live and die.

O Life,

O Life, O Death, O Love, O Servitude! To live for God, to die in God, to love nothing but God, and to serve no other Maſter; Theſe are the qualities of a moſt bleſſed Soul, and this is to begin on Earth that which ſhall never end in Heaven.

Behold, my dear Reader, the end of the Law, and the firſt courſes of our *Holy Hiſtory*. However, our voyage hath been long enough to take ſome little breath, expecting till we can follow *Joſhua* into the Land of Promiſe, and paſs even to the Court of *David*, and of the firſt Kings of *Judea*.

Mean while, if by miſhap I have never ſo little gone out of the way, which was marked out to me by the inviſible Lights of Faith, I publickly profeſs, that my Pen hath betrayed my Heart, and that I ſubmit all my thoughts and words unto the infallible Senſe of the Church, with promiſe upon the leaſt advertiſement I ſhall receive from the Wiſe, freely to diſavow all which ſhall have cauſed my deviations.

ERRATA, Emendanda.

PAg. 3. Line 33. read liveleſs, p.5. l.16. r. ardors, p.142. l.13. r. now, l.14. r. nor, p.204. l.15. r. pondred. p.207. l.1. t. Laws.

FINIS.

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